

## REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 25th April 1908

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## I.—FOREIGN POLITICS.

REFERRING to the proposed loan by Persia for the proper organisation of an army to guard the frontiers, and to establish universal peace in the nation, the *Namai Moqaddas*

NAMAI MOQADDAS  
HABUL MATIN,  
Apl. 13th, 1908.

The proposed Loan by Persia. *Hablul Matin* [Calcutta] of the 13th April tries to refute the arguments put forward in its favour. In the first place, says the paper, it must be clearly understood that the internal disturbances in the country and the lack of order on the highways are attributable to no external cause; on the contrary they are spontaneous and natural, being solely the outcome of the misguided and unwise policy of the ministers and not of the inefficiency of the army. His Majesty the Shah himself referred to the variance between the nation and state which he hoped would have been set right should a better understanding be created between them by the wisdom of the politicians. It is, therefore, evident that if a loan were taken and laid at the disposal of the self interested ministers, they would first realise their own allowances from it and then devote it to the so called administrative requirements. So long as things do not come to a right issue by a practical union between the nation and the state, and dishonesty be not unconditionally punished, Persia will not be a home of successful Government. Contrary to the policy of the other Governments of the world, Persia should deprive her ministers of all powers to run into debts and keep it in her direct control instead. The local Governments also should endeavour to consult the Supreme Assembly on matters of state before a crisis has actually been reached.

In the second place, it is asserted that money is required for the improvement of army on the frontiers. The paper, however, dissents from the advisability of contracting debt for the purpose, for, it says, if the military grants out of the general exchequer be adequately spent on the army, and the other duties be properly collected and laid out, probably a few crores more will be added to the existing fund, and there will hardly be any need of taking any loan for occasional expenses which are not really difficult to be defrayed. The Persians may also do well to adopt Japan's policy of Government, and on similar lines should train an army six or seven thousand strong for internal and foreign protection.

It is not, however, the want of money, goes on the paper, for organising an army that necessitates a loan, rather it is the training of the already existing army and a re-modelling of the ministry which must engage the attention of the politicians. If, again, the foregoing remarks are not taken in good part, why not call to aid men like Prince Malcolm who, by himself, may revivify the whole system of Government. But the misfortune is that the ministers are conceited, inexperienced in, and unversant with the signs of the times and do not seem inclined to forego their own self sufficient wisdom in favour of that of so many wise men of the world. In the opinion of the paper finally, even if a certain loan is taken it will not be better utilized by these ministers than it was by Aminus Sultan; only money will be of no use in the hands of incompetent ministers.

2. Under the marginally-noted head-line, a correspondent of the *Namai Moqaddas* *Hablul Matin* [Calcutta] of the 13th

NAMAI MOQADDAS  
HABUL MATIN,  
Apl. 13th, 1908.

"A Lash of Warning."

April exhorts the Persians to take warning from the recent ratification of the Anglo-Russian Convention, and expresses a wish that further misfortune and disgrace may not befall Persia unawares. As for instance, even assuming the improbable, if on certain political grounds the allied Powers fall out with each other on their frontiers, it is a pity that in such a case Persia will neither be able to withstand the onslaught, nor will be allowed to enjoy internal peace. In the opinion of the correspondent, therefore, it is expedient for Persia to keep her way clear towards Iraki-Arab, for except that, all passage is blocked up for it. The Christian and Jewish population of Baghdad will not be slow to help the Shiite inhabitants there, owing to the despotism of the Turks; and it will not be an easy task for the Turks themselves to collect together the forces, more or less 12,000



strong, stationed in those parts, for the latter, on their side do not pull on well with their higher officers.

Incidentally the writer points out that many of the Shiite divines and sages who have taken their abode in Iraq-i-Arab, were really gifted with a prophetic vision which enabled them to foresee the present situation of Persia with respect to the newly allied Powers, and taking advantage of their new position, they will rain their spiritual blessings on the Persians, should they enter those territories.

Turkey is at present hemmed in with difficulties on all sides. On one side Yemen and Macedonia, and on the other the question of Austria—Germany Railway have been puzzling the Ottoman Government. The Foreign Minister of England is trying to introduce reforms in Macedonia; and inasmuch as His Imperial Majesty the Sultan himself is grievously taken in by the Emperor William, he does not approve of the new changes proposed by the English. All these clearly show that the Turks are losing ground on the south-west of Persia, no less than in Macedonia, and if in spite of these, the Turkish soldiers come forward to measure swords with the Persians on their frontiers, the latter can have no objection whatsoever to give what they deserve.

NAMAI MOQADDAS  
HABUL MATIN,  
Apl. 13th, 1908.

3. The *Namai Moquaddas Habul Matin* [Calcutta] of the 13th April says that although the Persians have begun to detest the dishonesty of the tax-collectors, and some redress is

Persian Politics.

going to be sought at the hands of the Government, still Persia will never enlist the services of its close neighbours, e.g., Turkey and Germany, the latter being an ally of the Turks. She would rather recruit men from America and such like foreign powers, than take men from dangerous neighbours.

NAMAI MOQADDAS  
HABUL MATIN,  
Apl. 13th, 1908.

4. Referring to the march of 600 armed infantry of the Prince of Wales's Own towards Seistan, perhaps on account of the

Persian Frontiers.

rumoured murder of an employe of the Survey Commission in those parts, the *Habul Matin* [Calcutta] of the 13th April says that although their advance has no direct connexion with Persian Government, still the Home and Foreign Ministers should intimate the advance of this force to the Holy Assembly, through the Governors of the Frontiers.

ANUSILAN,  
Apl. 18th, 1908.

5. The *Anusilan* [Calcutta] of the 18th April deplors the exclusion of Indians from the Transval and Canada which, it says, is an act of the gravest injustice to the Indian subjects of His Majesty the Emperor of India.

Exclusion of Indians from the  
Transval and Canada.

ANUSILAN,  
Apl. 18th, 1908.

6. The proposal to put the road from India to Tibet into repair shows, writes the *Anusilan* [Calcutta] of the 18th April, what the English intend to do in that country.

The road between India and  
Tibet.

They put in the thin end of the wedge at first, and God alone knows how they will come out in future.

BANGAVASI,  
Apl. 18th, 1908.

7. Referring to the report that His Majesty the Amir has employed a number of Turks in his Ordnance works, the *Bangavasi* [Calcutta] of the 18th April asks:—

Turks in the employ of the  
Amir.

Is there any political motive underlying this?

BASUMATI,  
Apl. 18th, 1908.

8. Referring to the recent dispersal of a *swadeshi* meeting at French Chandernagore by order of the Mayor, the *Basumati* [Calcutta] of the 18th April observes that the degradation of the democratic French administration of the place is owing to some inherent defect in the Indian soil, so there is nothing to wonder at in this.

A *swadeshi* meeting dispersed  
at Chandernagore.

## II.—HOME ADMINISTRATION.

### (a)—Police.

SAMAJDARPAN,  
Apl. 13th, 1908.

9. The *Samajdarpan* [Salkia] of the 13th April says that the news that the Marwaris of Calcutta will again go to Howrah with the Civil Court Nazir to take possession of Bajalpara, has caused great apprehension among the inhabitants. On the former occasion, the Nazir committed irregularities and

Apprehension of a breach of  
peace at Howrah.



harassed poor people. The writer requests the District Magistrate to take steps to prevent a breach of the peace on the occasion.

10 The abolition of the posts of Superintendents in the Calcutta Police, writes the *Sanjivani* [Calcutta] of the 16th April, deprives the Inspectors of a few of their prize-posts. Henceforth Inspectors of the Calcutta Police, most of whom are able officers, will not be able to rise to salaries of more than Rs. 300 a month, whereas previously they could aspire to draw Rs. 650 a month. The new rules will benefit District Superintendents of Police, for it is these officers who will be promoted to the new posts of Deputy Commissioners. The Inspectors are dissatisfied with this state of things. It is, however, idle to expect the Government to care anything for its native officers.

SANJIVANI  
Apl. 16th, 1908.

11. Referring to the reply given by the Hon'ble Mr. Lyon to the question put by a certain member of the Legislative Council of Eastern Bengal and Assam as regards the quartering of punitive police forces in that province, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th April says that sophistry never lacks argument.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Apl. 16th, 1908.

12. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th April says that some members of the punitive police force now quartered at Jhalakati (in Barisal)

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Apl. 16th, 1908.

molested a public woman who was going to buy some medicine for her father a few nights ago. Some of these men also committed great *zulum* on Matilal Saha and Hari Jogi, two dealers in *belati* cloths. At about 11 P.M. on Thursday last, a number of constables belonging to the punitive police were throwing stones at the house of Banamali Babu. One of the Babu's servants thought it to be the work of some ruffians and abused them. Upon this the constables entered into the house and wanted to arrest the servant, but they failed to do so, and went away after taking down the names of some of the inmates of the house. Incidents like this are now quite frequent, so much so that no one dares to go out of his house after 10 o'clock at night.

13. The *Daily Hitavadi* [Calcutta] of the 17th April publishes a list of the places in the district of Mymensingh where punitive police forces have been quartered. The paper also alleges that *swadeshists* have to pay a higher amount of tax than *anti swadeshists*, and mentions a few cases in support of the allegations.

DAILY HITAVADI,  
Apl. 17th, 1908.

14. The *Anusilan* [Calcutta] of the 18th April writes :—  
As a result of the reforms about to be carried out in the Calcutta Police, the posts of Superintendents will be abolished and some more posts of Deputy Commissioners will be created. These offices will be filled by District Superintendents of the Bengal Police, thus depriving Inspectors of their prize-appointments. One of the drawbacks the new system will be that the Deputy Commissioners will have to rely solely on Inspectors, for coming as they will from the mufassal, they will have no personal knowledge of the people of Calcutta. At present it is the Inspectors who are promoted to the rank of Superintendents, and the experience they gain among the citizens goes a long way towards checking many an abuse. The new system will make this a thing of the past, and unless the Government considers the new scheme well it may lead to serious consequences.

ANUSILAN,  
Apl. 18th, 1908.

15. The *Anusilan* [Calcutta] of the 18th April is glad to find that things are settling down at Tuticorin, and praises Mr. Cox for managing everything so tactfully.

ANUSILAN,  
Apl. 18th, 1908.

16. The *Bangavasi* [Calcutta] of the 18th April quotes a report from the *Bengalee* how the oppressions of the punitive police at Jhalakati have made it difficult for the people there to stir out of their homes after dark, and then remarks :—

BANGAVASI,  
Apl. 18th, 1908.

Is Jhalakati outside British territory? Are a peaceful people to be made loyal by means like this?

17. The *Basumati* [Calcutta] of the 18th April quotes from the *Navasakti* the following instances of oppression committed by the punitive police at Jhalakati, in the Backerganj district :—(1) a prostitute when going

BASUMATI,  
Apl. 18th, 1908.



to bring medicine for her father at 2 A.M. at night was kept confined; (2) two merchants dealing in *bilati* cloth were severely handled, and exclaims: What injustice this! is Barisal outside the British Empire?

BIRBHUM VARTA,  
Apl. 18th, 1908.

Fires at Suri.

18. The *Birbhum Varta* [Birbhum] of the 18th April calls on the District Magistrate of Birbhum to stop the sale of sulphur matches within the limits of Suri town in view of the frequency with which fires are now breaking out there. These match-sticks ignite of themselves when heated a little.

HINDUSTHAN,  
Apl. 18th, 1908.

Rioting in the Dacca district.

19. The *Hindusthan* [Calcutta] of the 28th April gives an account of the riots that have occurred at Berait in the Keraniganj thana in the Dacca district.

HINDUSTHAN,  
Apl. 18th, 1908.

20. The *Hindusthan* [Calcutta] of the 18th April says that some members of the punitive police force quartered at Jhalakati in the district of Backergunge threw stones at the house of Babu Banamali Basu, a *swadeshi* leader.

An allegation against the Jhalakati punitive police.

One of his servants used bad language thinking the pelting of stones to be the work of some local *budmush*. Upon this the constables entered into Banamali Babu's house and wanted to arrest the servant. On the inmates of the house objecting to this, the constables went away after taking down the names of some of them. The police will most probably not allow the matter to be dropped at this stage, for it concerns a *swadeshi* leader.

NAYAK,  
Apl. 18th, 1908.

Gurkha oppression at Narayanganj.

21. The *Nayak* [Calcutta] of the 18th April reports how a party of Gurkhas lately assaulted the Station Master at Narayanganj and then remarks:—

As there is no warfare nowadays, how can the Gurkhas keep themselves in practice unless they can use their hands on inoffensive people occasionally?

NAVASAKTI,  
Apl. 20th, 1908.

22. The *Navasakti* [Calcutta] of the 20th April quotes a paragraph from the *Sandhya* which contains the following:—

A riot in Mollarchak in the 24-Parganas.

Every year the Musalman *gundas* inhabiting the village of Maitala under the Magrahat thana in 24-Parganas, commit riots, robbery, plunder, etc., in the *melas* that are held at the place in the months of *Chaitra* and *Baishakha* on the occasion of the *Charak* and *Goshta* festivals. On the 31st March last, these *gundas* appeared, drunk and *lathi* in hand in the *mela* that was being held at the time in the Mollarchak village, a distance of nearly one mile from Maitala, on the occasion of the last *Charak* festival. A riot ensued in which an innocent Hindu named Viswanath was severely belaboured. The Hindu women that had come to the *mela* fled in all directions in terror. The *gundas*, however, caught hold of a young girl, aged 15 or 16, and began to use force on her. In the struggle that followed, the poor girl was stripped naked. Many Hindus and honest Musalmans came to her rescue and thereupon the *gundas* fled. When rescued the girl was found half-unconscious and wounded on her chest and breasts. She is the daughter of a Pod, inhabiting a neighbouring village named Agradani. This man, who is much advanced in age, refuses to go to the Police for fear of losing his *ijjat*. The report of the incident has, however, spread far and wide and it is now useless to try to suppress it. We, therefore, request the Police to institute a sifting enquiry into the matter. Again we regret to hear that when Viswanath went to the local thana to lodge information of the assault that was committed on him, the information was noted down in a scrap of paper, instead of in the Diary Book of the thana. The *gundas* of Maitala are all old offenders. When Munshi Mirjahan Ali was the Sub-Inspector of the local thana, he kept them all in check. But the present Sub-Inspector is indifferent to the matter. The attention of the District Magistrate is therefore drawn to it and it is prayed that strong bodies of policemen should be deputed to maintain peace in such *melas*.

(b)—Working of the Courts.

SANDHYA,  
Apl. 16th, 1908.

23. Referring to the prosecution of the printer of the *Sandhya* for having given a false name when making the printer's declaration, the *Sandhya* [Calcutta] of the 16th

The *Sandhya* printer's case.

April says that the man did nothing wrong in choosing to give out one



of the two names that he possesses. Almost every Hindu has two names, and the prosecution of the printer cannot be justified in any way. Brahmabandhav had two names but he was never prosecuted for this. It is evident that the present case has been brought simply out of mischievous motives. The conductors of the *Sandhya*, however, are not to be frightened by anything.

24. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th April finds fault with the Magistrate of Tuticorin for having refused Chidambaram Pillay a chair in court and for not having granted him bail.

Allegations against the Magistrate of Tuticorin.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Apl. 16th, 1908.

25. Referring to the sentence of a fine of ten rupees passed on the European Station Master of Chandpur for having assaulted his dhobie, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th April says that such light punishment is no punishment at all, and asks whether a similar sentence would have been awarded if the dhobie had retaliated by pulling the gentleman's ear.

Sentence of fine passed on the Station Master of Chandpur.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Apl. 16th, 1908.

26. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 17th April calls upon Muhammadans to communicate their opinion regarding the Privy Council decision on *wakf* properties to Maulana Sibli Naomani of Ajamgarh, as this gentleman in conjunction with the Moslem League wishes to enter a strong protest against the said decision with a view to have it set aside. The paper also publishes a letter which has already been sent by the Mymensingh Anjuman Mafidal on the subject.

Protest against the Privy Council decision regarding *wakf* properties.

MIHIR-O-SUDHAKAR,  
Apl. 17th, 1908.

27. Referring to the case in which one Du Rose of Bhawanipur stood charged with causing hurt to a Muhammadan and a young girl with a revolver and which was allowed to be compromised by the Court on the payment of Rs. 100 to the Muhammadan and Rs. 50 to the father of the girl by the accused Du Rose, the *Basunati* [Calcutta] of the 18th April observes: Such cases cannot be compromised with the court's permission, still the court granted the permission in this particular case. But if the revolver shot had pierced through a snow-white skin, would Rs. 150 have been considered sufficient expiation for the crime?

The Du Rose case.

BASUNATI,  
Apl. 18th, 1908.

28. Referring to the way in which the recent case against Mr. Du Rose of Ballygunge was compromised, the *Bangavasi* [Calcutta] of the 18th April writes:—  
Would the Judge have allowed the case to be compromised in this way if the girl had been shot by an Indian instead of by a European?

The case of Mr. Du Rose.

BANGAVASI,  
Apl. 20th, 1908.

29. Referring to the proposal of the High Court Judges holding their courts of appeal in the mufassal, the *Hitvarta* [Calcutta] of the 12th April sees no good in it, as, to start with, the number of the Judges will have to be increased, which of course means an increase of expenditure. The trial will be the same as now, and the only advantage, observes the paper ironically, to the clients will be that they will not be able to engage good counsel to conduct their case. Government perhaps thinks that the measure will conduce to an increase in the loyalty of the people. If Government really does so, the paper says it is sadly mistaken.

High Court in the Mufassal.

HITVARTA,  
Apl. 12th, 1908.

### (c)—Jails.

30. The *Daily Hitavadi* [Calcutta] of the 19th April reproduces from the *Barisal Hitaishi* an account of the alleged ill-treatment of Liakat Hossein while in the Barisal Jail. The Jail authorities did not like that Liakat Hossein should say his prayers regularly every evening, and made him work at a grindstone for his having persisted in saying his prayers. It is also alleged that he had to undergo solitary imprisonment for about a fortnight for the same reason.

Alleged ill-treatment of Liakat Hossein in jail.

DAILY HITAVADI,  
Apl. 19th, 1908.



## (d)—Education.

PALLIVARTA,  
Apl. 14th, 1908.

31. The *Pallivarta* [Bongong] of the 14th April has the following:—

The Principalship of the  
Calcutta Sanskrit College.

The Principalship of the Calcutta Sanskrit College will fall vacant in November next. Though the College is under the management of Government, yet many Brahmans prosecute their studies in it. It will not do if the Principal of such a College be only a good Sanskrit scholar; he must, in addition, be an orthodox Hindu.

MIHIR-O-SUDHAKAR,  
Apl. 17th, 1908.

32. The *Mihir-o-Sudhakar* [Calcutta] of the 17th April says that in the

The Muhammadan Educational  
Conference at Mymensingh.

coming Muhammadan Educational Conference at Mymensingh, it should be decided in what form the Bengali language should be adapted to the use of Muhammadans. The ordinary Bengali language in which Sanskrit words abound will not suit the Muhammadans. The Muhammadans must use *Khoda* or *Allah* for *Iswar* or *Parameswar*, *paigambar* for *prerita purusha*, *pani* for *jal*, *cherag* for *pradip*, etc., etc. Unless the Bengali language is made to assume an Islamic garb, it will fail to be really useful to the followers of Islam. Rather, the present Bengali language will popularise Hindu ideas and Hindu idolatry among the Muhammadans. A post of Arabic and Persian words have already effected their entrance into the Bengali language. The words *Hakim*, *Munsif*, *Ayeen*, *Adwalat*, *Mamla*, *Sheristadar*, *Peshkar*, *Nazir*, *Ukil*, *Mukhtar*, *Daroga*, etc., are examples of such words. If now a few more words are introduced to suit the purpose of the Muhammadans, what harm can there possibly be? The Conference should record its decision in the matter.

Then as regards school text books, it is no exaggeration to say that there are few books which suit Muhammadan boys. How difficult a task it is to get books enlisted by the Text Book Committee is but too well known. The Conference should have a branch entrusted with the work of publishing suitable text books.

Hindu boys have been actuated by the highest impulses. The same spirit ought to prevail among Muhammadan youths. Hindu boys are the chief instruments in the dissemination of *swadeshi* and boycott. The young Hindu volunteers have given proofs of unparalled capacity for really patriotic work. How they are obeying the commands of their leaders ought to be a lesson to Muhammadan boys.

MIHIR-O-SUDHAKAR,  
Apl. 17th, 1908.

33. A Muhammadan correspondent of the *Mihir-o-Sudhakar* [Calcutta]

A combined middle English  
school and Madrassa at a village  
in the Dacca district.

of the 17th April draws the attention of the Educational authorities to the combined middle English school and Madrassa which has been established at the Kusura village in the Dacca district. It is badly in need of a grant-in-aid from the District Board.

MIHIR-O-SUDHAKAR,  
Apl. 17th, 1908.

34. The *Mihir-o-Sudhakar* [Calcutta] of the 17th April is glad that

The Muhammadan Educational  
Conference, Madras.

His Excellency the Governor of Madras presided at the Muhammadan Educational Conference held on the 6th April last. It is highly gratifying that His Excellency took so much interest in the cause of Muhammadan education.

MIHIR-O-SUDHAKAR,  
Apl. 17th, 1908.

35. The *Mihir-o-Sudhakar* [Calcutta] of the 17th April makes the following observations on the Bengal Educational Report published in the *Calcutta Gazette* of the 4th March last:—

On the whole it appears that Government is not slow to recognise the yearning for higher education that is so very strong in the Province. It has taken steps to provide technical education and instruction in subjects such as mining, agriculture, etc. Those who find fault with Government in this respect, are either actuated by malice or are under the thralldom of blind prejudices. But the difficulty is that Muhammadans are not at all attracted towards these branches of learning.

ANUSILAN,  
Apl. 18th, 1908.

36. The *Anusilan* [Calcutta] of the 18th April takes exception to the

Recruitment of Inspectors of  
Schools from the Indian Educa-  
tional Service.

new scheme of recruiting Inspectors of Schools from the Indian Educational Service, which is a close preserve for Europeans. The Government always



vaunts of its impartiality and justice, but there is a vast difference between its professions and its practice. So long there have always been a few natives as Inspectors of Schools, but that will cease to be so from now. It is a pity that the Government is so liberal when sanctioning the appointment of a number of new Inspectors of Schools, while it cares but little for the spread of free primary education, in the interests of which the inspecting staff is needed.

37. The *Basumati* [Calcutta] of the 18th April gives a long list of the errors to be found in the Sanskrit Matriculation Course book for 1910, compiled by Babu Nrisingha Chandra Mukerjee and says that many of the errors are other than mere errors of printing.

*BASUMATI*,  
Apl. 18th, 1908.

Errors in the newly-published Sanskrit Matriculation Course book.

38. The *Nayak* [Calcutta] of the 18th April in referring to Sir Andrew Fraser's remarks on the Education Department in the course of his budget speech writes :—

*NAYAK*,  
Apl. 18th, 1908.

The Educational budget. The Lieutenant-Governor suggests that the Education Department is starved for want of funds. But would not more funds be available for the Education Department if the outlay on hydraulic lifts, the Criminal Investigation Department and Punitive police were reduced ?

(e)—Local Self-Government and Municipal Administration.

39. To the *Hitvarta* [Calcutta] of the 12th April the Calcutta Improvement Scheme is a scheme for the improvement of the European portion of the town and perhaps increased taxation to the natives.

*HITVARTA*,  
Apl. 12th, 1908.

40. The *Samaj Darpan* [Salkia] reports that severe water scarcity prevails in Munshirhat, Prasadpur and other places not far from Howrah town. All the natural and artificial reservoirs of water have dried up, and cholera has also made its appearance. The attention of the District Board is drawn to the matter.

*SAMAJ DARPAN*,  
Apl. 13th, 1908.

41. *Samajdarpan* [Salkia] of the 13th April is glad that Mr. Forrest, the Chairman of the Howrah Municipality, has granted Rs. 8,000 for the encouragement of physical exercise and sanitation, and suggests the creation of several open spaces for the former purpose.

*SAMAJDARPAN*,  
Apl. 13th, 1908.

The paper mentions that new assessment notices are not properly served upon house-owners thereby subjecting them to much loss and harassment. Notices should be sent through peons who should obtain the signature of the parties.

42. The *Burdwan Sanjivani* [Burdwan] of the 14th April complains of great mismanagement of the Satya Kinkar Burning Ghat on the Banka river in Burdwan town. One never finds a Brahmin at the ghat to officiate at funerals. Again, the quantity of wood that is supplied at the ghat for Rs. 4 is quite insufficient to cremate a dead body. The attention of the Municipal authorities is drawn to the matter.

*BURDWAN SANJIVANI*,  
Apl. 14th, 1908.

43. The *Bangaratna* [Krishnagar] of the 15th April asks the Nadia District Board to expedite the building of the proposed bridge over the Bhairab river in the Meherpur Subdivision, for which funds were collected.

*BANGARATNA*,  
Apl. 15th, 1908.

A bridge over the Bhairab river in the Meherpur Subdivision.

44. The *Bankura Darpan* [Bankura] of the 16th April asks the Government to relieve the sufferings caused to the people of Bankura by the scarcity of water. Most of the big tanks are dried up and unless the Government helps the people, their miseries will know no bounds. The paper implores the Lieutenant-Governor, who is noted for his piety, to sanction four lakhs of rupees for excavating wells in Bankura.

*BANKURA DARPAN*,  
Apl. 16th, 1908.

45. Scarcity of water has, says the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th April now become an annual visitant. It is idle to expect the Government to do anything. It is for the people themselves to help one another and the paper exhorts all wealthy Bengalis to come forward and remove the distress of their fellow-countrymen.

*SRI SRI VISHNU PRIYA O-ANANDA BAZAR PATRIKA*,  
Apl. 16th, 1908.

Scarcity of water in Bengal.



SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Apl. 16th, 1908.

46. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th April ascribes the present prevalence of cholera in Northern Calcutta to the filthy state of

many of the roads and drains in that part of the city, and asks the Health Officer to the Calcutta Corporation to have them properly looked after. It is no good for him to try to make people believe, as he has done, that the influx of pilgrims during the *Ardhoday Yoga*, which took place in February, has brought about an epidemic nearly two months after.

PRASUN,  
Apl. 17th, 1908.

47. The *Prasun* [Katwa] of the 17th April writes that cholera is seriously rife in many parts of the Katwa Subdivision. Neither pure drinking water nor proper medical treatment is available.

In the village of Sila particularly in the course of a month 65 deaths have occurred. A Government Medical Officer visited the place some time ago, but left it after only a two days' stay.

PRASUN,  
April 17th, 1908.

48. The *Prasun* [Katwa] of the 17th April writes that for some days past, all the towns people of Katwa have been talking of the serious misbehaviour of local Municipal employé. Everybody is waiting to see the man properly punished by the Municipal authorities after inquiry.

ANUSILAN,  
Apl. 18th, 1908.

49. The *Anusilan* [Calcutta] of the 18th April does not approve of the proposal to let the new drainage of Barnagore fall into the Ganges at Dantikhal. There are several ghâts near the khal where the local people bathe and from where they get their supply of drinking water. Hence if all the dirt and filth of the locality be allowed to flow into the river, its water will be contaminated and public health will suffer.

DAILY HITAVADI,  
Apl. 18th, 1908.

50. The *Daily Hitavadi* [Calcutta] of the 18th April complains of the lack of adequate facilities for treatment and attendance at the Mohunt Maharaja's Hospital at Tarkeswar. Recently 10 cholera patients sent there for treatment all died. The Doctor Babu in charge did not examine them before an hour had elapsed after their admission and there was no pure water available to give them. The Mohunt also did not make any arrangement for the proper disposal of the corpses of the many who died in the course of the recent *Sivachaturdashi* festival.

KHULNAVASI,  
Apl. 18th, 1908.

51. The *Khulnavasi* [Khulna] of the 18th April says that the Municipal latrine at Koylaghat and south of the South Central Road in Khulna town is constantly found to be surrounded by carcasses of cows, night-soil and other filthy matter. It is to be regretted that the local Municipality is indifferent to the matter.

KHULNAVASI,  
Apl. 18th, 1908.

52. The *Khulnavasi* [Khulna] of the 18th April wants to know how the one thousand rupees which the District Board of Khulna put into the hands of the Subdivisional Officers of Satkhira and Bagerhat and the Civil Surgeon of Khulna for the purpose of excavating wells, etc., in villages stricken with water scarcity, has been utilised.

KHULNAVASI,  
Apl. 18th, 1908.

53. The *Khulnavasi* [Khulna] of the 18th April says that the prevailing drought has, by drying up all the sources of water in many places in the Khulna district, given rise to severe cholera. The District Board and rich men of the place are solicited to supply water to the poor suffering villagers.

KHULNAVASI,  
Apl. 18th, 1908.

54. The *Khulnavasi* [Khulna] of the 18th April says that great scarcity of water prevails nearly all over the Khulna district, especially at Agardari, Indiya, Ramnagar, Sildanga, Satani, Bhadra, Babulia, Bansdaha, Govindakathi, Sainhati, Fingri, Mahiskura and Chaigharia in the Subdivision of Satkhira, and at Siromani, Dakshindihi, Jugipole, Chatiani, Dhopakhol, Gilatola, Jirentala, Srirampur, Samantasena, Islampur, Nikalapur, Alaipur, Taltala, Swalpa, Bahirdia, Sulpur, Joar, Dighuli and Barackpur within the head-quarters Subdivision of Khulna. The District Board has sanctioned only one thousand rupees for digging wells in the district, but this sum is quite insufficient for the actual necessities of the situation. The paper asks the local zemindars to open their purses relieving the sufferings of



the people. It also wants to know how the amount of Rs. 1,000, which Mr. Clay, the late Magistrate of Khulna, donated to the local Municipality, has been spent.

55. The *Khulnavasi* [Khulna] of the 18th April takes exception to the fact that the Khulna District Board has this year sanctioned such a large sum as Rs. 1,000 for lighting that part of the Jessore Road which falls within the Khulna district.

KHULNAVASI,  
Apl. 18th, 1908.

Lighting the Jessore Road in the Khulna district.

within the Khulna district.

56. Babus Panchanan Ghosh and Durgadas Ghosh of Agardari (in Khulna) write to the *Khulnavasi* [Khulna] of the 18th April that severe scarcity of water prevails all over the subdivision of Satkhira (in Khulna), and that many people are dying of cholera on account of having to drink filthy water. The District Board seem to be quite indifferent to the sufferings of the people, and the paper asks the Vice-Chairman to do what he can to save the people.

KHULNAVASI,  
Apl. 18th, 1908.

Water scarcity in Satkhira.

57. The *Daily Hitavadi* [Calcutta] of the 19th April reports that cholera is raging violently at Chandigarh, Madhupur and Jirajgacha (in Nadia), and that great inconvenience is being felt in those villages on account of the absence of any arrangement for medical treatment. The cause of the outbreak is nothing but the want of good drinking water. The local authorities seem to be quite indifferent to the distress of the people.

DAILY HITAVADI,  
Apl. 19th, 1908.

Cholera in Nadia.

58. The *Purulia Darpan* [Purulia] of the 20th April draws the attention of the Municipal authorities to the horrid smell issuing out of the water of the tank near the Municipal *hat*. The Municipal well at Ketika should be re-excavated.

PURULIA DARPAN,  
Apl. 20th, 1908.

Purulia Municipality complaints.

59. The *Daily Hitavadi* [Calcutta] of the 21st complains that the Musalmans inhabiting the neighbourhood of the Wellesley Square tank in Calcutta are in the habit of polluting its water by bathing, washing clothes and even cleansing dead bodies in it. The Calcutta Municipality is, however, indifferent to the matter.

DAILY HITAVADI,  
Apl. 21st, 1908.

A Municipal complaint.

(g)—*Railways and Communications, including Canals and Irrigation.*

60. The *Sammilani* [Serampur] of the 11th April urges the necessity of opening a railway between Burdwan and Katwa, the want of which causes very great inconvenience to the public. Such a railway line was proposed some time ago, and the route was surveyed. But since then nothing has been heard about the project. There is no doubt about the concern being a profitable one, and the paper asks the Government to have the line opened without delay.

SAMMILANI,  
Apl. 11th, 1908.

A railway line between Burdwan and Katwa.

(h)—*General.*

61. Fie to those vakils and barristers, says the *Hitvarta* [Calcutta] of the 12th April, who forgetting all self-respect refused to defend the coolies at Midnapore charged with an attempt to wreck the train of the Lieutenant-Governor.

HITVARTA,  
Apl. 12th, 1908.

A Midnapore case.

62. The *Sanjivani* [Calcutta] of the 16th April writes:—

SANJIVANI,  
Apl. 16th, 1908.

The Subdivisional Officer of Tangail and the Head master of the Nagarpur High School.

Babu Bankim Lal Sen, the Sub-Inspector of Nagarpur thana (in Tangail), sent on the 24th of February the following letter to Babus Jadu Nath Guha and Ramgovinda Dutta, the Fifth



Teacher and the Head-master, respectively, of the Nagarpur High School, and summoned them before the local Subdivisional Officer :—

NAGARPUR P.S.

The 24th February 1908.

SIR,

I am directed to ask you to come here with Babu Jadu Nath Guha, teacher of your school, and also with Behari Lal Saha, a student of your school, now to see our Subdivisional Officer.

I have the honour to be,

SIR,

Your most obedient servant,

(Sd.) BANKIM LAL SEN,  
Sub-Inspector.

Accordingly Jadu Nath Guha and the Head-master went to the thana, where they found the Subdivisional Officer seated on a chair. Mohini Mohan Ghosh, the Head Constable of Nagarpur, and Babu Sital Chandra Sen, the Inspector of Tangail, were also present there. The Deputy Magistrate asked the Head-master: "Which of you is Jadu Nath Guha?" and the Head-master pointed out Jadu Nath Guha to him.

*Deputy Magistrate.*—Did he ask somebody to thrash a man in the school? Say whether this is true or false.

*Head-master.*—True.

The Deputy Magistrate asked Babu Jadu Nath Guha why he had said so.

*Fifth Teacher.*—One of the boys of the school told me one day that he would be expelled from his lodgings, unless he bought *bilati* clothes and that it would be impossible for him to find lodgings anywhere else. Upon this I told him that men who would not let a person live in their lodgings unless he bought a *bilati* cloth, deserved to be thrashed.

*Deputy Magistrate.*—As if your heart melted away at the sufferings of the boy. What is the difference between you and a ruffian or a *lathial*?

*Deputy Magistrate.*—(to the Head-master)—What punishment did you award to this teacher?

*Head-master.*—I warned him.

*Deputy Magistrate.*—You let off such a teacher only with a warning?

*Head-master.*—Yes, because they compromised the matter.

*Deputy Magistrate.*—How many more such teachers have you got?

*Head-master.*—(Did not answer.)

*Deputy Magistrate.*—You are very slack. Your boys created a disturbance at Binanai and Nagarpur. Do you know what your boys did at the bazar at Nagarpur?

*Head-master.*—I do not know.

*Deputy Magistrate.*—You shut your eyes.

*Deputy Magistrate.*—Who is the proprietor of your school?

*Head-master.*—The Chaudhuri Babus of Nagarpur. Jadav Lal Saha Chaudhuri and Hari Lal Saha Chaudhuri paid donations to its fund. Any deficits which may take place now are made up by the Chaudhuri Babus.

*Deputy Magistrate.*—Why not tell me who is the proprietor of your school? If the school has an income of one thousand rupees, who will get it?

*Sital Babu.*—The school is just like the Bindubasini School—there is no knowing who is the proprietor. If there is any profit, it is spent in engaging *lathials* and creating a riot and disturbance.

*Head-master.*—Upendra Mohan Chaudhuri is the proprietor of the school.

*Deputy Magistrate.*—You cannot keep your boys under control. They created disturbances at Binanai and Nagarpur. I shall have your school disaffiliated. The Serajgunge School could not be disaffiliated, but those days are gone, and that India Government is no longer the same. I will bring a punitive police force here and you will get a thrashing. And what will you



do? You will either write about the matter in newspapers, or at most have a question put in Parliament. You can go now.

*Head-master.*—Will you inspect the school?

63. The only Hon'ble Member, writes the *Hitavadi* [Calcutta] of the 17th

*HITAVADI.*  
Apr. 17th, 1908.

The Eastern Bengal Budget debate.

Budget debate in the Eastern Bengal Legislative Council, was Rai Sita Nath Rai Bahadur. It was too much for the Government of Eastern Bengal and Assam to bear, and Mr. Kershaw characterised the Rai Bahadur's remarks as irresponsible. When was it that truth, which is always unpleasant, was palatable to despotic rulers? But Sir Lancelot Hare was not satisfied with Mr. Kershaw's censure. His Honour added another epithet and said that the Hon'ble Member's remarks were erroneous. But the Rai Bahadur was not, like the other members, a vile sycophant, and hence he feared not to tell the naked truth. He failed to join the chorus of praise for the police. Everybody knows of the heroism of the police in this country. As to the Hon'ble Nawab of Dacca, he is under obligations to Government; he must therefore sing nothing but its praises. The Muhammadan gentlemen who have the privilege of sitting in the Council, should bear in mind that though the police are at present crushing the Hindus, yet there are greater chances of conflict between them and the Muhammadans who are illiterate and turbulent. The Sherpur incident should still be fresh in their minds. Those who understand anything of British policy, know that the police are being increased to crush, not only Hindus, but the Muhammadans as well. Why the Muhammadan community of Eastern Bengal is backward may be understood by viewing the attitude of Nawab Ali Chaudhuri and Company; yet these are the creatures who pose as leaders of society and are given seats on the Legislative Council. What a pity!

The Eastern Bengal Government should know that there is no merit in blowing one's own trumpet. Rai Sitanath Rai Bahadur, has risen immensely in the estimation of his countrymen by his love of truth and his philanthropic motives.

64. The *Anusilan* [Calcutta] of the 18th April says that His Honour

*ANUSILAN,*  
Apr. 18th, 1908.

Sir Andrew Fraser and Sir Lancelot Hare.

Sir Andrew Fraser and His Honour Sir Lancelot Hare are on a par as regards their worthlessness and pride. The paper condemns the strong language which Sir Lancelot Hare used in his reply to Raja Sitanath Roy's remarks about the Punitive Police in Eastern Bengal. As for the rude censure passed by Sir Andrew Fraser on those who protested against the appointment of a Civilian as Director of Public Instruction, Bengal, the paper thinks that it was wholly uncalled for and unjust, and that a high personage like His Honour should not have done so.

65. The *Times* says, writes the *Anusilan* [Calcutta] of the 18th April,

*ANUSILAN,*  
Apr. 18th, 1908.

Mr. Morley.

that the people of India are so satisfied with Mr. Morley's good administration that they are unwilling to part with him, But the love Indians have for Mr. Morley is no more a reality than that which a lamb bears towards a wolf.

66. The *Anusilan* [Calcutta] of the 18th April condemns the suspension

*ANUSILAN,*  
Apr. 18th, 1908.

Suspension of some Postal clerks in Calcutta.

of some clerks in the Postal Department, for having failed to attend office on the day of *Charak Sankranti* which was a gazetted holiday. The paper does not also approve of the reprimand passed upon the Sub-Postmaster of Entally Post Office for having presided over a meeting held to discuss the grievances of Postal clerks and to establish a club where such questions would be considered. The Postmaster-General of Bengal sanctioned the formation of such a club a few years ago, but now the authorities have come down upon the clerks for carrying out the scheme. Indeed, the authorities wish that their native officers should never be united, but should humbly submit to all sorts of oppression.

67. Referring to the figures about the purchase of home-made and

*BANGAVASI*  
Apr. 18th, 1908.

Government stationery.

foreign stationery lately supplied by the Hon'ble Mr. Oldham, the *Bangavasi* [Calcutta] of the 18th

April writes:—

Can dust be any longer thrown into the eyes of the people of this country?



BANGAVASI.  
Apl. 18th, 1908.

68. Referring to Mr. Morley's recent statement in Parliament that the question of the abolition of the *Chaukidari Tax* is under consideration by Government, the *Bangavasi*

[Calcutta] of the 18th April writes:—

Will not this consideration ever end? Did it take Government as much time to consider when the tax was imposed?

BANGAVASI,  
Apl. 18th, 1908.

69. The *Bangavasi* [Calcutta] of the 18th April, in referring to the Hon'ble Mr. D. P. Savadikari's recent question in Council regarding the way in which the proceeds

from the working of the Puri Lodging-house Act are spent, asks if in spite of the way in which they are spent, the imposition of a fresh tax upon the pilgrims is under consideration.

BANGAVASI,  
Apl. 16th, 1908.

70. The *Bangavasi* [Calcutta] of the 18th April has the following:—

At midday, Saturday last week, the budget debate meeting of halved Bengal was held in the Council Chamber of the Lieutenant-Governor. To think of Bengal reminds

one naturally of that acute malaria and cholera of Bengal, those villages devoid of drops of water and parched up in the hot season, those villagers afraid of the police. An intimate connection exists between Bengal and these agonies and diseases, like that existing between the arm and the armlet. Hence it is that on anything relating to Bengal being mentioned, the memory of malaria, water-scarcity, police, etc., are awakened. In the debate on the Bengal budget the other day, it is these topics which were brought up. One's hand naturally goes to that part of one's body where one feels a pain, one's thoughts are directed unconsciously where one's pain centres. Accordingly though nothing may have been said by the official members it was those everlasting sorrows of the Bengalis which were discoursed on by the tongues of the unofficial members. The country in which out of only 50 millions, 12 lakhs die every year of fever alone, and 20 or 30 millions more reduced to skeletons, living in a condition of living death, look forward to death most painfully with despairing souls, in which two lakhs of people die every year of cholera alone, in which the people are in a perpetual state of impurity, owing to the death of their relations, in which tears constantly course down from the eyes of grief-stricken men and women—how can the people of that country dance in merriment in the hope of an addition to the magnificence of Calcutta, or to the furniture of the Lieutenant-Governor's palace? Hence it is that there was no concert between the thoughts of the official members who haunt Darjeeling and who are overcome with thoughts of pleasure and those of the un-official members, starvation-stricken and worn out with a hundred miseries. Hence it was that the Lieutenant-Governor having got vexed said sharp things to the native members. It is in virtue of luck that the Lieutenant-Governor is to-day saying sharp things and it is because of our ill-luck that we are to-day silently putting up with such sayings. There is nobody to blame in this. It is all the effect of *Karma*. And it is in accordance with this effect of *Karma* that the tunes of the heart sound through the tongue.

It is in relation to the income and expenditure of the country that the topic of happiness and prosperity is discussed. And the bringing forward of the subject of happiness and prosperity raises the subjects of the health, the education, the plenty and the administration of the country. One can easily infer what the health is of a country where the annual mortality is over 36 per mille. A glance at the figures for the unhealthy parts of Bengal show that the mortality there is most excessive. In Purna district alone in 1905, 36 persons per thousand died of fever alone. In 1892 a terrible outbreak of cholera manifested itself in Hamburg in Germany. On that occasion in that town, only 13 men per thousand died. Does Sir Andrew Fraser or Mr. Oldham remember what a sensation was caused thereby all the town over? On the other hand is there any cause for anger, if in a country in which 30 to 35 men per mille die every year of fever alone, the people urgently entreated the authorities to provide against that (state of things) from the revenues of the country? The other day in the Lieutenant-Governor's Council, the Hon'ble Babus J. C. Ghosh, K. P. Ghosh, R. C. Pal and other members said: "The villages of Bengal are about to be laid desolate by malaria, cholera, etc., but is there a provision in the budget at all against that? Only seventy-six thousands have been



sanctioned for hospitals, dispensaries, etc. The money which the Government of India sanctioned for the promotion of sanitation in this country will be spent only in suppressing the plague in the towns—this is what the authorities have decided. People in the mufassal are dying in swarms of malaria and cholera and it was the remedying of that that the native members urged with great zeal. But the authorities claim exemption from responsibility after having only set up a few dispensaries. We ask if merely by the setting up of dispensaries people are saved from disease. Sir Andrew Fraser and his Secretaries must surely be aware how in the early days of the 18th century, people used to die of fever in the county of Essex in England. Getting land cheap, many cultivators used to go to that neighbourhood for grazing and cultivation. Many of these who used to go used to die—while the rest survived. Of those who survived, if they married and settled down, the wives did not survive. Women as soon as they came used to die in a very short while. In 1722 Defoe went on a visit to that locality. He said: There are very many cultivators in this locality who have had 6 or 7 wives dead. He came away with the knowledge that one cultivator was living with his twenty-fifth spouse and his 35 year-old son had married 14 times. Imagine how terrible that place was. But that Essex no longer exists. Because of arrangements for drainage and a supply of good drinking water, to-day the pleasing beauty of the garden of elysium has manifested itself in that Essex which was terrible like the regions of Pluto. That place is now a pleasant home of health and happiness. If the authorities instead of having provided a good system of drainage and supplied good drinking water had been content with sending to that neighbourhood only bottles and phials and doctors, Essex would have remained till now the region of Pluto, and all that would have been gained would have been that some money would have been wasted and some doctors going there would have swelled the death roll of the place. In Europe and America in many places formerly typhoid fever used to prevail very much. The severity of those diseases did not abate in those places by the setting up of dispensaries only. Typhoid in these places has wholly abated by the supply of good drinking water and the provision of drainage. But such is our ill-luck that at the very mention of good provision for drainage and drinking water in this country, the authorities try to dismiss the thing on the ground of paucity of funds. Accordingly in these hard days the Bengalis will suffer like cats and dogs from various diseases and die—what is there strange in that?

The niggardiness of the authorities is fully manifested in the matter of the supply of drinking water. The Hon'ble Babu J. C. Ghosh suggested that the 4½ lakh which the Government of India had in its mercy granted them this year for the promotion of sanitation, be spent on supplying drinking water in the villages, on the establishment of dispensaries, on provision for drainage for the prevention of malaria. The Hon'ble Babu K. P. Ghosh, and Rai K. L. Goswami Bahadur and the Maharajadhiraj of Burdwan, also said many things bringing up the questions of a supply of good drinking water and the promotion of sanitation. But the authorities want to remain content only with making over this serious charge to the District Boards. The inadequacy of the District Board funds is such, that hardly is anything left after building roads. Such being the circumstances it will never be possible to remove the water-scarcity in the villages. It can never be just that in the mufassal, men and cattle are to die with throats parched up for want of water, while the officials are to spend the revenues of the country in various ways. Nobody can deny that various diseases are born of drinking polluted water. So every experienced man will certainly admit that disease is so rife in every Bengali home because polluted water is drunk. In 1877 it was Lord Beaconsfield who said, "The health of the people has the highest claim on the Government" So far no official has been able to deny this dictum of Lord Beaconsfield's. No intelligent man who boasts of his civilisation can deny this. If therefore Government instead of removing this water-scarcity of the people, spends money on other purposes, the people can easily call that expenditure wasteful. Even if that expenditure does good to the people in other ways, how can that expenditure be other than wasteful so long as water scarcity and the sufferings of disease exist. That the dirty efflux from the septic tanks pollute the river water (was also (a question that was) brought up before the Lieutenant-Governor's Council. The Hon'ble



Babu D. P. Sarvadhikari and the Hon'ble Rai K. L. Goswami brought forward this topic. Mr. Sarvadhikari said: "Foreign scientists like Hankin and others have come to the conclusion after prolonged researches, that cholera bacteria are destroyed by the waters of the Ganges and the Jamuna. The purity of the water of the Ganges and the Jamuna is brought out from the lips of the foreign scientist. If that water is incessantly polluted by the addition of human excreta, where are the people stricken with disease to look for the prevention of their sorrows? Messrs. Sarvadhikari and Goswami made special efforts to draw the attention of the officials to this matter. But thanks to the ill (literally burnt) luck of the Bengali, all that has gone in vain.

The questions of the high prices of edibles and of education also were specially debated in the Lieutenant-Governor's Council the other day. It is impossible to review those subjects adequately to-day. But this much may be said that the amount of money which Government is spending on education can no wise be held adequate. The subject of police also led to a strong argumentation the other day. Mr. J. C. Ghosh said, "In 1905-06, 68 lakhs were spent on the police in the whole of Bengal. And this time in a portion of divided Bengal Rs. 77,63,000 has been sanctioned for the expenses of the same Police Department. What worse result of the Partition of Bengal can be looked for? As is the God so is the gift. The expenses of the Police Department alone in half Bengal is in excess by about 10 lakhs of rupees over that for the whole of Bengal. Bravo Curzon, let us die with the harm that is in store for you. This story of your fame will come out with every breath rending the core of the being of the Bengali. And bravo Fraser, we cannot praise you sufficiently, let us die with the evil that may be in store for you, who play the part of the petty Nawab in halved Bengal. To-day the shadows of scarcity of food have fallen on every Bengali home, the hot breath of scarcity of water is being emitted in every village, the roar of malaria and cholera is being sent forth in every village; in these cases your funds are inadequate, whereas you do not shrink at all from sanctioning 77 lakhs for 68 lakhs as Police charges; 2 lakhs for the purchase of a college (building) for the police, 12 lakhs for 10 lakhs as charges for stationery and printing, Rs. 30,000 for the furnishing of a Durbar room, an additional Rs. 7,000 for an Assistant Secretary to the Legislative Council, an additional Rs. 41,000 as remuneration for the Government pleaders and Rs. 1,92,000 for the inspecting staff in the Education Department. What can be more strange than this? Even if we could understand that by spending 77 lakhs instead of 68, the police have been improved to any extent, we could feel that some good had been done to the country. But where is the proof of the improvement of the police? Of the so many thefts and dacoities which are occurring in the country, how many can the police find clues to? Have the class of Police sentries who did not shrink from committing oppression on the public, become now comparatively more honest? Leaving aside the Sova Bazar murder case, what have the police done in the way of inquiring into the recent Changripota dacoity? Now-a-days we see the police only driving about herds of boys. The Lieutenant-Governor got angry because Mr. J. C. Ghosh said this. Said His Honour "Can good results ensue in a day? Good results come with time" (literally Kabuli fruits take time in fruiting). Well and good; if it does take time for good to result, where is the necessity for such excessive hasty expenditure in order to bring about those good results? Instead of pouring out money incessantly in the hope of making the police honest in the future, why not arrange for pouring a little water into the dried throats of the half-dead Bengali (literally the Bengali whose breath of life has come up to his throat), why not provide drainage in order to remove fever and other torments? Is there any harm in trying to bring about the good results after a time? Again we see that Rs. 2,40,000 have been set apart this year for the Criminal Investigation Department. In 1906-07 Rs. 74,000 and in 1907-08, Rs. 1,15,000 were spent on this department. This year a still further increase has taken place. Mr. K. P. Ghosh asked what is the particular work which has been done by this Department that such excessive sums were being sanctioned for this department year after year.

This is Sir Andrew's last speech in a Bengal budget debate. In this last speech, Sir Andrew has expressed a good deal of vexation with the unofficial



members. The cause of His Honour's vexation is that the unofficial members on the occasion of the budget debate discussed many irrelevant topics. But what irrelevancies the unofficial members talked surpasses the ordinary intelligence to fathom. Rai K. L. Goswami Bahadur compared educational expenditure in Bengal with that in Madras. It is true that it is against the rules to discuss matters relating to one Province in the Legislative Council of another. But Rai Bahadur K. L. Goswami did not discuss, he merely compared. The Lieutenant-Governor said cutting things to the Hon'ble Mr. R. C. Pal, because he had brought up the question of the Calcutta riots. We do not discuss these things this time. Sir Andrew Fraser says—Matters relating to the Judicial Department should not be discussed in the Legislative Council. But Sir Andrew ought not to make this objection so long as the Judicial Department is not completely separated from the executive. Lord Curzon used on many occasions during budget debates to deal with general administrative policy and even with foreign policy—and our Lieutenant-Governor Sir Andrew used smilingly to belaud those ever so much. That was a case of sport for the gods and this, a case of sin for men. In effect Sir Andrew's utterances hint that when new Legislative Councils are constituted on Mr. Morley's lines, the power of speech of the unofficial members will be cast in a severer form (than now) in the chains of rules.

71. The *Basumati* [Calcutta] of the 18th April makes the following remarks on the speeches delivered at the last Budget debate in the Viceregal Council:—

The India Budget debate.

*BASUMATI*,  
Apl. 18th, 1908.

Speaking on the Indian famine the Hon'ble Mr. Miller tried to show that the prosperity of the people was gradually increasing. He made vain attempts to refute the arguments of the Hon'ble Mr. Gokhale. But how many people will be deluded by his clever but worthless utterances? He failed to rebut the arguments advanced by the Hon'ble Mr. Chitnavis in support of his statement that the raiyats in the Central Provinces were rack-rented. He held that increase in the wages showed increased prosperity, forgetting the enormous increase in the price of foodstuffs as compared with the wages. The fact is that as long as there will be no want of money in the Treasury to pay the fat salaries of the Civilians, so long will the rulers fail to appreciate the limits to which the poverty of the people has reached. Mr. Miller said with reference to the demand for an enquiry into the causes of famine made by Mr. Gokhale that, such an enquiry would be barren of results. The rulers would not institute an enquiry fearing lest the truth should come out and yet assert that the country was growing prosperous! Will such craftiness on the part of Government raise it in the estimation of the people?

The increased grants in the agricultural and Veterinary Departments have been pointed to as indicating Government's solicitude for the welfare of the people. We do not wish to institute a comparison in this respect with civilised countries such as Germany or America. But when we remember that in the little country of Denmark the Government spends no less than 30 lakhs of rupees annually for agricultural improvements, we feel ashamed to find the Government of India indulging in self-laudation because it proposes to spend 27½ lakhs for 300 millions of people. Again, when we find that even of this 27½ lakhs, by far the greater portion is spent on the maintenance of Europeans, and that Mr. Miller, instead of encouraging the people's great eagerness for technical and industrial training, points to those Americans who give preference to agriculture rather than to arts, and asks the Indians to follow the advice of these Americans, we are impelled to ask, Is it for this reason that Government spends a nominal sum for the agricultural improvement of 300 millions of people? We do not know which to admire most, Mr. Miller's craftiness or his impudence. The more we peruse the observation of this member of Government, the greater becomes our indignation and contempt and we can hardly maintain our equanimity.

Mr. Miller says that unexpected success has attended the institution of Co-operative Credit Societies in India, though in reality only partial success has been achieved. According to his own showing it is evident that the people greatly appreciate the value of these Societies. But the authorities did not permit too many societies to be established, perhaps because our sedate Government did not like to see too much of anything! That we



have got such a serene, subject-loving Government, must be owing to the merit of our austerities practised through a series of births and rebirths.

We could hardly refrain from laughter when we read how Sir Harvey Adamson, in the guise of *Yudisthir*, son of *Dharma*, made his speech on the separation of the judicial and executive functions. He pooh-poohed the fact of judicial vagaries. Whatever may be the cause which induced Government to undertake to introduce the reform at last, it is after all gratifying that Government has at last moved in the matter. But the extreme caution with which Government proposes to proceed makes it likely that it will be long before the people can obtain complete satisfaction from the proposed reform.

**BASUMATI,**  
Apl. 18th, 1908.

72. Referring to the reply given by the Hon'ble Mr. Lyon to Rai Sitanath Roy Bahadur's questions in the Council at Dacca on the subject of the posting of punitive police in the Backergunj and Mymensingh districts, which it quotes *in extenso*, the *Basumati* [Calcutta] of the 18th April writes:—

Whenever the authorities in this country do something arbitrary from pure *sid*, they make sorry attempts to defend themselves from unsavoury criticism. What Mr. Lyon has done in the present instance is only a repetition of the same.

Has the reader followed Mr. Lyon's, that is to say, the Lieutenant-Governor of Eastern Bengal and Assam's arguments? We, however, detect in this reply, possibly for want of sufficient penetration, only a veiled sarcasm. That the utterances of this worthy Munshi are exaggerated, most people may not have the courage to say. But what are the real facts? What the District Magistrates report is taken as gospel truth by the Government; but the real truth about the matter is lost sight of. How the sneers of those, with whom trifling with the destinies of a people is accounted serious administrative work, are accepted by the Almighty—who is the only friend of the poor and the destitute—is sealed from the view of mortals like ourselves.

The authorities do not deny that the punitive police has been posted at those places where the *swadeshi* agitation is strongest. It is a fact that perfectly innocent persons have been charged with the punitive police tax. At Baufal, riots had taken place about two years before the punitive police was sanctioned there. The Lion-Munshi (Chief Secretary Mr. Lyon) says that it is for those riots that the additional police has been quartered at Baufal. Does not this remind one of the story of the wolf and the lamb?

The fact is that the reply which Mr. Lyon gave to the Rai Bahadur is no reply at all. But this is no surprise to us, as we have got accustomed to such things. We are really surprised to find that the Rai Bahadur seriously meant to dissuade the authorities from their misdeeds by a shower of questions in the Council Chamber. If on the other hand the rulers mean to say "Give up your *swadeshi*, and we will remove the punitive police," then we can assure them that nobody will think of purchasing freedom from the terrible oppression with the abandonment of *swadeshi*. We know that we must make great sacrifices if we wish to be successful in our great purpose, and we desire to tell our rulers that no amount of police oppression will induce us to submit to the shame and ignominy of surrendering our *swadeshi* principles.

**BIHAR BANDHU,**  
Apl. 8th, 1908.

74. Referring to the transfer of Mr. Jack, the Subdivisional Officer of Barh, to Eastern Bengal, the *Bihar Bandhu* [Bankipur] of the 18th April repeats the question asked by one of its contemporaries as to the object of Government in sending all the rude oppressive and uncivil officers to Eastern Bengal.

**BIRBHUM VARTA,**  
Apl. 18th, 1908.

75. The *Birbhum Varta* [Birbhum] of the 18th April gives the following illustrations of the whimsical nature of Mr. Foster, the late District Magistrate of Birbhum:—

- (1) Laying tar on part of the road from Suri to the Railway station at a cost of Rs. 2,000.
- (2) His scheme of a model firm at Lambadarpur.
- (3) Importing at high prices kine from the United Provinces, which however, did not yield milk of the expected qualities and quantities.



75. Referring to the report that Mr. C. B. Bayley has been appointed to officiate as Lieutenant-Governor of Eastern Bengal and Assam, the *Hindusthan* [Calcutta] of the 18th April says that this appointment will no doubt cause heart-burning among the Secretaries of Lower Bengal. But it is perhaps with the intention of pacifying Eastern Bengal that Lord Minto is bringing a diplomat from Hyderabad to the new province. May His Lordship's hopes be realized.

HINDUSTHAN,  
Apl. 18th, 1908.

76. In commenting on Sir Andrew Fraser's recent Budget speech, the *Nayak* [Calcutta] of the 18th April writes:—

NAYAK,  
Apl. 18th, 1908.

The Bengal budget debate. Really these black folk should not be allowed to talk at will in this fashion. They have been made members of Council only to salaam the Lieutenant-Governor and say ditto to him. Their present conduct is intolerable. This attitude of His Honour's marks the first step in the ladder of the attainment of self-government.

77. The *Khulnavasi* [Khulna] of the 18th April says that since the transfer of Babu Haripada Banerji, Sub-Registrar, from Khulna sadar, which took place about a month ago, Babu Bimala Prasanna Das Gupta, the Sub-Registrar of the local joint-office, has been doing the work of both the offices. Bimala Babu is consequently being obliged to work very hard, even till late in the evening, and he has been managing the work very ably. The notice of the District Magistrate is drawn to the matter.

KHULNAVASI,  
Apl. 18th, 1908.

78. The *Daily Hitavadi* [Calcutta] of the 19th April says that while the Government of Bengal is very liberal in spending money for embellishing Belvedere and for building comfortable residences for policemen and other Government officers, on the plea that such things are required in the interests of the public, it cares to do but little towards saving the people from the ravages of malaria. Large sums are spent every year for meeting the travelling expenses of the Lieutenant-Governor and for establishing hill sanatoria for officials, and there is nobody to whom the Government is to account for such useless waste of money. If any member of the Legislative Council raises this question, he receives a curt snubbing, and the Lieutenant-Governor is going to gag them effectively in future. Newspapers do indeed agitate over the matter, but Sir Andrew Fraser is prudent enough not to mind what they say.

DAILY HITAVADI,  
Apl. 19th, 1908.

79. The *Daily Hitavadi* [Calcutta] of the 9th April contains an account (as reported in the *Saigvani* of the 16th April) of the alleged reprimand passed by the Subdivisional Officer of Tangail upon the Head Master of the Nagarpur High English School, because the fifth teacher of that school incited one of his pupils to thrash a co-lodger of his who had threatened to turn him out of the lodging unless he bought *bilati* cloths. The paper says that the Magistrate would never have dared to do so, if the Government did not turn a deaf ear to all complaints against its officials.

DAILY HITAVADI,  
Apl. 19th, 1908.

80. Under the marginally-noted head line, the *Hindi Bangavasi* [Calcutta] of the 20th April has the following:—

HINDI BANGAVASI,  
Apl. 20th, 1908.

The new policy. There is a great difference between the officials of old and those of the present times. The policy of the former was to establish good feelings between the rulers and the ruled, and to remove any cause for entertaining hostile feelings that the people might have towards their rulers, owing to their being alien in race and religion, whereas the policy of the present officials is to create as wide a gulf as possible between them, to over-awe the people, so that they may tremble to see their face. The old officials were virtuous and good, the present ones are selfish and void of good feelings. The adoption of the new policy has resulted in many things which never happened before, no not even dreamt of. The people of Bengal and the Punjab have been and are being mercilessly crushed or oppressed. Leaders of the people were unjustly deported and made to rot in jail during the burning days of the hot weather. Editors of newspapers and preachers of *swadeshi* are being punished as thieves and plunderers. In punishing the former mercy is sometimes shown, but in punishing the latter it is never done. Young men of respectable families were flogged because of



their being the followers of *swadeshi*. The police, already irresistible, was now made all-powerful and allowed, as it were, to plunder and beat to death the innocent people. In short the people were to be threatened and suppressed by force. Efforts are being made to create suspicion in the minds of the people towards the king. It is being impressed on them that they must stand on their own legs and expect nothing from their king. Good God! It is the conviction of the officials that repression is the only unfailing instrument of Government. A handful of Englishmen with fire-arms in their hands will bring down crores and crores of Indians to their feet. Why this perverse feeling in the officials?

As a consequence of this policy, the scenes of Rawalpindi in the Punjab are now being enacted in Tinnevely and Tuticorin. The sword of the officials is hanging over the heads of the lovers of their country like Chidambaram Pillay and Subramanya Aiyar. The Governor of Madras has not felt the least scruple in declaring these gentlemen guilty, although the case against them is still *sub judice*. The Magistrate who is His Excellency's subordinate will try the case. Under the circumstances, the people doubt of any justice being done. The Madras officials, it is feared, will outvie those of Bengal and the Punjab.

DAILY HITAVADI,  
Apl. 21st, 1908.

81. Referring to the appointment of Mr. W. S. Sharp, as Superintendent of the Telegraph Store office, in the place of Mr. J. S. Hewitt, who is retiring from service, the *Daily Hitavadi* [Calcutta] of the 21st April says that under Mr. Hewitt there was a conspiracy in the Store office, which caused the stoppage of promotion of certain officers. It is hoped that Mr. Sharp will be an impartial officer and give promotion to these men.

NAVASAKTI,  
Apl. 21st, 1908.

82. The present *sunri* (wine merchant), king of our country, writes the *Navasakti* [Calcutta] of the 21st April, has acquired "Threats of the *Sunri* King" and is still acquiring vast wealth by doing the business of a wine-merchant. For the love of lucre this *sunri* king has thrown off even the mask of decency and delicacy. Young men belonging to the Temperance Society of Poona were picketing with the object of preventing drunkenness, and this touched the pocket and the heart of the *sunri* king. The picketers were arrested, fined, etc. Still the young men of Poona went on doing their work undauntedly. On this the District Magistrate has issued a proclamation prohibiting the practice of picketing and declaring that to go to a wine-shop for drinking wine is perfectly lawful. Bravo to our *sunri* king, for none but the most shameless can say that it is either lawful or proper to drink wine.

SANDHYA,  
Apl. 21st, 1908.

83. The *Sandhya* [Calcutta] of the 21st April has the following:—  
The *Feringhis* who come to this country are men of no standing and substance (literally have no roof and no oven (to prepare their food in). Some perhaps the successive (literally seven) generations in hotels. There are many who are quite nonplussed (literally whose eyes become rigid) if asked about their fathers' names.

These same men when they come to this country become each a petty nawab. The very men, whose mothers and sisters in their own country do their washing, house-cleaning, cooking and marketing themselves, when they come to this country, become all at once refined gentlemen, sons of women who live by gleaning cow-dung cakes are converted into lovers of sandalwood paste.

In this country, no matter whether one is a civilian or whether one belongs to the un-official class, the same may be said of them all. But as soon as they come here, they want washermen, barbers, fanning, etc.; as soon as ever they come to this country, their ways get perverted, every one imagines himself to be a *Lat* sahib. In their own country they do not get such comforts, in their own country they cannot play the nawab like that.

Take now Sir Lancelot Hare, the Lieutenant-Governor of East Bengal. The man is ill, still he does not want to go (back) to England. He cannot play the nawab so much there. It was only the other day that we heard that *Lat* Hare would take leave and immediately after we heard that he would not take leave. Now it has been decided that *Lat* Hare will go to England for six months. We, however, say this, and let everybody



see this (verified) that when the man will return, he will have nothing of all his present gloss and shine.

The name of him who will be seated for these six months on the *gadi* of Eastern Bengal *Lat* is Mr. Bayley. The man is not a Sir somebody or other. He has served in many offices before. To name one of these offices would prove his claim to the Lieutenant-Governorship of Eastern Bengal. He was Superintendent of the Thuggi and Dacoiti Department. Can there be any better recommendation to the Lieutenant-Governorship of East Bengal? Considering the system of Government which the *Feringhi sarkar* has established in Eastern Bengal, and the specimen thereof which the *Lats* Fuller and Hare have shown, it is a sardar of thugs and dacoits who looks best in this office. That is why after prolonged search, Lord Minto, the Governor-General, is importing this treasure from Hyderabad. Certainly there is skill in this selection of the (expert) selector. The (proper) path is the path which great men have trod. *Lats* Fuller and Hare are *pucca* great men and Mr. Bayley, no matter how good a man he may be, will not be able to leave the path of great men. Furthermore he has for a long time been suppressing thugs and dacoits. To the authorities now everyone in Eastern Bengal is a thug or dacoit. These dacoits want to rob the whole of India from the grasp of the *Feringhi* in broad day-light. They want *swaraj* unconditional. It is this kind of sardar who is wanted to repress these thugs and dacoits. That is why Risley's luck did not prove favourable, and Gait also did not cross the gate, and Mr. Bayley comes and occupies the royal seat.

No matter whether it is Bayley who comes or somebody else who comes, their ways of thought will never change—nor are we particularly anxious therefor. Lying as we do on the ocean surface, how can we be afraid of the dew? We want humiliation, harassment and oppression. We do not any longer want the bed soft as flower. We have learnt to accept with the bared head the *lathi* of the punitive (police) as Divine blessing.

Our body is indeed under your control,  
But our mind remains free,  
*Feringhi*, how can you threaten us any more?

### III.—LEGISLATION.

84. The *Mihir-o-Sudhakar* [Calcutta] of the 17th April regrets that the name of the Hon'ble Maulvi Nawab Ali Chaudhuri was not included in the list of members forming the Select Committee to which the Eastern Bengal Tenancy Bill was referred. The writer

The Tenancy Bill in the Eastern Bengal and Assam Legislative Council.

*MIHIR-O-SUDHAKAR*,  
Apl. 17th, 1906.

hopes that in the absence of a non-official member Government itself will look to the interests of the raiyats in passing the Bill.

85. In discussing the Public Charities Accounts Bill recently introduced into the Imperial Legislative Council by Dr. Rash Behary Ghosh, the *Bangavasi* [Calcutta] of the 18th April writes that as the different provinces

The Public Charities Accounts Bill.

*BANGAVASI*,  
Apl. 18th, 1906.

of India differ in the forms and characteristics of the gods worshipped and in the mode of this worship, it is evident that no single law on this subject will do for all India. Mr. Ananda Chaulu, judging from the Bill he brought in on this subject some years ago, has no knowledge of the temples and *maths* in parts of India other than Madras. Similarly Dr. Ghosh has never seen these shrines in the different parts of India with the eyes of a pilgrim. Taking the case of the temple at Kalighat, there is no *sadhu* or *mohant* as proprietor of the temple here. The *pandas* or priests are the Haldars, a family of householders. The right of acting as priests is hereditary, saleable and partible according to the *Dayabhaga*. The earnings accruing from each day's worship are private property, for the disbursement of which there is no responsibility to the public. This is the universal custom. The worshippers who make offerings to the goddess do not hold that they have any interest in their offerings, once the worship is finished: if it were otherwise, their worship would be made imperfect thereby. They never think when they make their offerings that their offerings are thenceforth public property, which the



officiating priest has nothing to do with, except to lay out for the purposes intended, such as making ornaments for the goddess etc. Their attitude of mind at that moment is gratification at the mere sight that their offerings are laid at the feet of the goddess.

If Dr. Ghosh's Bill is not meant for cases like that of the Kalighat shrine, it will have no application in Bengal whatever, for the cases of Taraknath, Baidyanath, Chandranath are almost parallel. It is a pity that where the Hindu and the Musalman ruler did not interfere, the English are asked to interfere on the initiative of an anglicised Bengali.

HINDI BANGAVASI,  
Apl. 20th 1908.

86. The *Hindi Bangavasi* [Calcutta] of the 20th April in its criticism of the Charitable Endowments' Bill, argues that as idols of one place differ from those of others, so does the mode of their respective worship. One

uniform law for the whole of India is therefore impossible. Mr. Ananda Charlu of Madras might be acquainted with the affairs of the Temples etc., in Madras, but from what he said and did it appeared that he knew nothing about the Temples, etc., that are in this part of the country. As for Dr. Rash Behari Ghosh's efforts to have a uniform legislation for the whole of India on the subject of religious endowments, one would ask what his experience in the matter is. There are many minute things about this subject of which he knows nothing. He may have travelled a good deal in the country, but how much has he travelled as a pilgrim, who alone can know something about these minute things? He does not know the relation between the idol and its worshipper or the high priest and many such things. Had he known them, he would never have introduced the above bill. He would then see that he had no right to interfere in such matters. It is possible that our alien rulers should introduce measures like the Consent Act, the Suttee Act, etc., and thereby commit a blunder. We might pity them without being angry, but to see the Babus, who calling themselves Hindus try to propose harmful measures, gives us, says the journal, pain and we pray God to save us from such proud, ignorant and busy men.

How would the measure, ask the paper, operate in the case of worshippers of idols, which have not been set up by any man and the income from which has been enjoyed by the worshippers as a hereditary right. A measure like this would be impossible in a Hindu Government. The Musalmans did not think of it. We now see it in the English Rule, but it is not their measure. It has been proposed by Bibhishan—Ravan's brother who proved a traitor to him) like Babu. India has been ruined by domestic dissensions. The paper does not expect any good to the country through these Babus. If they had the power they would never have employed it in doing it harm. The country should now decide as to how they would reward them.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

MEDINI BANDHAV,  
Apl. 13th, 1908.

87. The *Medini-Bandhav* [Midnapore] of the 13th April publishes an account of the famine in the district of Midnapore, especially in the villages within the jurisdiction of the thanas of Dantun, Potaspur and Ramnagar. The paper mentions a few cases which show how great the sufferings of the people are. One Jagabandhu Giri of Kalindi (in the subdivision of Contai) had been starving for three days when Babu Mrityunjoy Sasnal gave him some food. This man is 70 years old and has a family consisting of eleven persons. There are several other people in that village who are almost dying of starvation. At Turka, Narayanchak, Jafala and about twenty other villages in the pargana of Turka-chor, very high prices are ruling and the people are in the greatest distress, and unless something is done to save the people, the entire tract will be a scene of desolation. The paper implores the Government and the people of Bengal to help the famine-stricken men of Midnapore.

SANDHYA,  
Apl. 1. 16th, 1908.

88. Babu Satis Chandra Sen sends to the *Sandhya* [Calcutta] of the 16th April, an account of the famine at Nadanghat, Satgaria (in Kalna, in the district of Burdwan) and many of the neighbouring villages. Great scarcity of water prevails in these



places, and the people have to drink filthy water and are consequently falling victims to cholera. The writer calls upon all Bengalis to come forward and help these famine-stricken people.

89. Babu Satish Chandra Sen of Satgaria (in the Kalna subdivision) sends to the *Sanyivani* [Calcutta] of the 16th April

*SANYIVANI*,  
Apl. 16th, 1908.

Alleged famine in Kalna.

an account of the famine in the subdivision of Kalna, especially in the villages of Satgaria, Bara-check and Nadanghat. Babu Amaresh Chandra Ray of Satgaria is doing his best to relieve the sufferings of the people, and the funds opened by the *Bengalee* and the *Chattra Samaj* are also rendering some help to them. But still there are thousands of men, women and children who are about to die of starvation, and numbers of them are dead already. The writer gives a list of the sufferers, and implores the people of Bengal to come forward and help the famine-stricken men of Kalna.

90. The *Sri Sri Vishnupriya-O-Ananda Bazar Patrika* [Calcutta] of the

*SRI SRI VISHNU PRIYA  
-O-ANANDA BAZAR  
PATRIKA*,  
Apl. 16th, 1908.

Alleged waste of money intended for famine relief.

16th April notices a letter which appeared in the *Tribune* (Lahore) inviting the attention of the Government of the United Provinces to the alleged

waste by Tehsildars and Patwaris of money intended for famine-relief.

91. The *Mihir-o-Sudhakar* [Calcutta] of the

*MIHIR-O-SUDHAKAR*,  
Apl. 17th, 1908.

The famine in the Kalna Subdivision.

17th April exhorts rich Musalmans to come forward to help their starving co-religionists in the Kalna

subdivision.

92. The *Bangavasi* [Calcutta] of the 18th April asks if the attention of

*BANGAVASI*,  
Apl. 18th, 1908.

Distress in Kalna.

the Government has been drawn to the acute scarcity of food-grains and of drinking-water from which Satgaria and other villages in Kalna, in Burdwan, are suffering. Some men here are not having food for 3 or 4 days successively.

93. The *Daily Hitavadi* [Calcutta] of the 19th April publishes an account

*DAILY HITAVADI*,  
Apl. 19th, 1908.

Famine in Burdwan.

of the alleged famine in Burdwan. Many villages are reported to have been almost depopulated, and numbers of men have died of starvation. Some have even become mad. The paper suggests that the construction of the Kalna Katwa Railway, or of the proposed road between Samudragarh and Kusumgram, be taken in hand, so as to provide work for the famine-stricken people.

94. Referring to the account of the present famine reported by Lord

*BHARAT MITRA*,  
Apl. 20th, 1908.

The famine.

Minto to the Secretary of State on the 13th instant, specially the passage relating to the condition in the Central Provinces in which it is stated that the people do not resort to relief works started by Government till they are about to die of starvation, the *Bharat Mitra* [Calcutta] of the 20th April observes, that when under these circumstances the number seeking Government relief is fourteen lakhs, one can easily imagine the horrible state of the present famine. When we heard the description of the present famine as given to us by Rai Parvati Sankar in a meeting held in Calcutta the other day, says the journal, our hair stood on end, and we could not help remarking: "To what a pitiable condition has India, once the land of plenty, been reduced under the British rule?"

95. Babu Aswini Kumar Biswas of Susuni (in Burdwan) sends to the

*DAILY HITAVADI*,  
Apl. 22nd, 1908.

Famine in Burdwan.

*Daily Hitavadi* [Calcutta] of the 22nd April an account of the famine and scarcity of water which are alleged to be prevalent in the district of Burdwan, especially in the Kalna subdivision. At Susuni and the neighbouring villages all the crops have been destroyed by drought and this, coupled with the scarcity of drinking water is causing great distress to the people. Cholera is raging violently, and, what is worse, no proper medical treatment is available. The writer asks the Government to have some wells dug in these villages.

## VI—MISCELLANEOUS.

96. The *Shiksha* [Bankipore] of the 9th April speaks highly of the

*SHIKSHA*,  
Apl. 9th, 1908.

Farewell to the Magistrate of Patna.

popularity of Mr. W. B. Thomson, the District Magistrate of Patna, who is about to go on leave.



The officer is said to have pleased both the officials and the general public. The farewell given to him has been unsurpassed by any similar function before.

HITAVARTA,  
April 13th, 1908.

97. From the ambiguous nature of the replies given by Mr. Morley to Sir Henry Cotton's questions about the partition of Bengal, the *Hitavarta* [Calcutta] of the 12th April guesses that Government intends to modify the partition in a way which would meet the wishes of the Bengalis. How nice it would be, says the paper, if a Governor were appointed?

MEDINI BANDHAY,  
Apl. 13th, 1908.

98. The *Medini Bandhav* [Midnapore] of the 13th April, publishes an extract from the *Cotton* of the 7th March, which shows that the *swadeshi* movement has caused much distress among the cloth dealers of Manchester.

SAMAJDARPAN,  
Apl. 13th, 1908.

99. The *Samajdarpan* [Salkia] says that extensive cultivation of jute has given rise to the following evils:—

The evils of jute cultivation. 1. The cultivation of paddy has greatly diminished, so that the people have to suffer great hardships, notwithstanding their gains from jute.

2. The cultivation of jute greatly injures the fertility of the soil.

3. The cultivation of jute has raised the wages of labourers and thereby added to the difficulties of the people.

4. It injures public health and generates various insects and mosquitoes.

5. The fish supply has greatly diminished, owing to the spawns being destroyed by water fouled by jute steeping.

6. The cultivation of paddy having diminished, the supply of paddy straw, which is the principal food for the cattle, has also diminished. Thus cattle mortality has increased and the supply of milk diminished.

7. It is foreigners who benefit by the cultivation of jute in Bengal at the expense of its inhabitants. In view of the evils enumerated above, jute cultivation should be restricted as much as possible. Zamindars, householders, leaders, newspaper editors and other educated men of Bengal should use their influence in persuading the ignorant cultivators to give up the cultivation of jute. It is by this means that the distressed cultivators can be saved.

SAMAJDARPAN,  
Apl. 13th, 1908.

100. The *Samajdarpan* [Salkia] of the 13th April has the following:—  
Nationality has its uses and abuses. The encroachments of the European nations upon the rights and liberties of weaker nations of the world are instances of its abuses. Again, when European statesmen, missionaries, philanthropists and others support the injustice and oppressions committed by their own countrymen, they overstep the bounds of true nationality. It is for this that we have heard the gibberish of Mr. Morley's "settled fact" and Sir Andrew Fraser's praise of the police. But these artifices can deceive no intelligent man. From these incidents it seems as if the only object of European nationality of modern times is to form gangs of dacoits and plunder other people by some means or other, to support one's own party at any cost and to commit sinful acts in the name of Jesus Christ and all that is holy. That nationality of this description is to be condemned admits of no doubt.

SAMAJDARPAN,  
Apl. 13th, 1908.

101. The *Samajdarpan* [Salkia] of the 13th April says that Babu Kishanlal Barman Kshettri, Municipal Commissioner and Honorary Magistrate, Howrah, has by his charities and liberal contributions towards works of public utility, secured the highest regard and esteem of the public. He deserves recognition of his services by Government, and the title of Raja or Maharaja, if conferred upon him, would be a most fitting reward.

Babu Hardat Rai Chamaria, another Honorary Magistrate of Howrah, also deserves credit for his kindness to the poor and his public spirit.

DAILY HITAVADI,  
Apl. 16th, 1908.

102. Referring to the Hon'ble Mr. Srinivasa Rao's speech in the Madras Legislative Council, in which that gentleman condemns the present agitation for *swadeshi* and *swaraj*, the *Daily Hitavadi* [Calcutta] of the 16th April says that people like Mr. Srinivasa Rao are anxious to court favour from the Government and are traitors to their own country. These people

The Moderates and the Extremists.



call themselves Moderates, never miss an opportunity of abusing the Extremists, though the Extremists are willing to be their friends. The Convention held at Allahabad was nothing but a farce, for half the popular leaders were not invited to it and had no sympathy for it; and it is a misnomer to call it a national assembly. It is a settled fact that the Moderates will never give up their hypocrisy, but the Extremists know how to deal with them.

103. The *Sanjivani* [Calcutta] of the 16th April notices a meeting which was held at College Square on the 14th April in commemoration of the dispersal of the Barisal Conference two years ago.

Anniversary of the dispersal of the Barisal Conference.

*SANJIVANI*,  
Apl. 16th, 1908.

104. A correspondent of the *Sanjivani* [Calcutta] of the 16th April complains of the annoyance caused by coolies to passengers arriving at Calcutta from Burma. It is alleged that the coolies demand exorbitant payment for carrying passengers' baggage, and sometimes even assault them if they refuse to submit to such blackmail. The passengers can expect no help from the police, for no policeman is to be found at the ghâts when steamers arrive there.

Alleged ill-treatment of passengers at the Calcutta Steamer ghâts.

*SANJIVANI*,  
Apl. 16th, 1908.

105. Referring to the peerage about to be conferred on Mr. John Morley, the *Sanjivani* [Calcutta] of the 16th April says Mr. Morley is now going to forsake the principles of a lifetime by ascending to the House of Lords. But he thinks himself to be Mr. Asquith's senior, both in age and in experience, and he does not, therefore, wish to serve under Mr. Asquith. At the same time he is loth to part with his post as the Secretary of State for India. So he has got out of an embarrassing situation by taking a peerage.

Mr. Morley's peerage.

*SANJIVANI*,  
Apl. 16th, 1908.

106. Referring to Nawab Salimulla's suggestion in the Eastern Bengal Legislative Council, that the present police force was not sufficient, and that it should be increased, the *Hitavadi* [Calcutta] of the 17th April says that those who know the Nawab will not be surprised at this love for the police. But does the Nawab require more proofs to convince him how the police keep the peace than what he has already got?

Nawab Salimulla's partiality for the police.

*HITAVADI*,  
Apl. 17th, 1908.

107. The Congress controversy, writes the *Hitavadi* [Calcutta] of the 17th April, rages over the meaning of the words "Constitutional means." The other party understand by these words "petitions and prayers," and are averse to have recourse to these means any more, but prefer to depend upon self-help. The writer fails to see why self-help should be incompatible with constitutional means.

The Congress split.

*HITAVADI*,  
Apl. 17th, 1908.

The British Colonies did not secure self-government by un-constitutional means. The writer has no sympathy with men who aspire to establish *swaraj* by force, for none outside Bedlam can dream of such a chimera. Those who advocate un-constitutional means, have no place in the Congress, which is pledged to the course it has followed from the beginning, and which it will always stick to.

108. The *Mihir-o-Sudhakar* [Calcutta] of the 17th April says that *bilati* biscuits, such as those manufactured by Messrs. Huntley and Palmers, should not be used by Muhammadans, as it is believed that fat of pigs is used in their manufacture.

*Belati* biscuits, forbidden food for Muhammadans.

*MIHIR-O-SUDHAKAR*,  
Apl. 17th, 1908.

109. The *Navasakti* [Calcutta] of the 17th April writes:—

The "creed" which the Convention wants to impose is most unjust. It seeks to restrict the activities of the Congress within a fixed groove. The English will never permit the same state of things to obtain in India as obtains in Canada or Australia. Why then put the "creed" on the shoulders of the people? If *mit mat* (compromise) be impossible, nobody will be able to exclude any one from the Congress, and the scenes at Surat will be repeated.

The Convention "creed."

*NAVASAKTI*,  
Apl. 17th, 1908.

110. The *Samay* [Calcutta] of the 17th April says that Lord Curzon was recently fined for having driven his motor-car at a furious speed, and that he tried to defend himself by telling a lie. When questioned by the trying Magistrate, Lord Curzon

Lord Curzon.

*SAMAY*,  
Apl. 17th, 1908.



is reported to have said that some other cars were running ahead of his and that his car was going at a very slow rate; but both of these statements were disproved by the evidence of the constables who arrested him. And this, says the paper, is the man who called Indians liars, and who told a clear lie in Korea.

**ANUSILAN,**  
Apl. 18th, 1908.

111. The *Anusilan* [Calcutta] of the 18th April exhorts the people of Bengal to devote themselves heart and soul to the service of their mother country. They should stick to the *Swadeshi* vow and learn to sacrifice their own petty self-interests, for national advancement cannot be effected without self-sacrifice. The English, the French, the Russians, the Germans, all give preference to goods made in their own country, and their noble example should be followed by Bengalis.

**ANUSILAN,**  
Apl. 18th, 1908.

112. The *Anusilan* [Calcutta] of the 18th April advises the people and the zemindars of Bengal to persuade cultivators to give up growing jute and to grow rice and cotton instead. Jute may bring cultivators more profit, but there is no denying the fact that places where jute is grown become unhealthy. Besides, the increase of the cultivation of rice and cotton will cheapen the prices of food and clothing.

**BANGAVASI,**  
Apl. 18th, 1908.

113. The *Bangavasi* [Calcutta] of the 18th April points out how the awakening of China is having the effect of gradually ousting Indian cottons from that country, and calls on Indians to make up for this loss to the mill owners by an extended use of the *swadeshi* fabrics.

**BANGAVASI,**  
Apl. 18th, 1908.

114. In commenting on the fact that a tea-shop run by Indian servants has lately been opened at Berlin, the *Bangavasi* [Calcutta] of the 18th April writes:—

Indians have nothing to gain from movements like this.

**BASUMATI,**  
Apl. 18th, 1908.

115. The *Basumati* [Calcutta] of the 18th April writes:—

A new saloon for the Commander-in-Chief.

His Excellency Lord Kitchener recently paid a visit to the Oudh and Rohilkhand Railway Workshops, where a saloon is being built for him.

This saloon will no doubt be very comfortable for him; but it should not be forgotten that this comfort will be dearly purchased with the money which represents the hearts' blood of the Indians. The waste of public money caused by the luxury and pleasure-seeking of the officials in this country has no parallel in the whole world. Alas for India, for the dissipation of whose wealth nobody is responsible.

**BASUMATI,**  
April 18th, 1908.

116. The *Basumati* [Calcutta] of the 18th April regards it as a good sign that at a meeting of the "Ballabh Samiti" held at Navadwip, on the 25th *Chaitra* last, the milkmen took the *swadeshi* vow in the presence of Brahmans.

The *swadeshi* vow taken by milkmen of Navadwip.

**BASUMATI,**  
April 18th, 1908.

117. The *Basumati* [Calcutta] of the 18th April reports that an *anti-swadeshi* Government officer of Bhola, himself a Brahman, has been socially boycotted, and recently no one accepted his invitation to a social dinner in his house. It is, says the writer, by the infliction of such punishments alone that social distemper can be cured.

An *anti-swadeshi* Government servant boycotted at Bhola.

**BASUMATI,**  
April 18th, 1908.

118. Referring to the news that Mr. Morley is going to accept a peerage the *Basumati* [Calcutta] of the 18th April writes:—

A change of ministry has taken place in England, but like the dwarf in the story of Sindbad, Mr. Morley does not leave the shoulders of India. He who fought hard for popular rights and privileges throughout his whole life, has at last entered into the ranks of nobility. Gladstone refused a peerage, but Mr. Morley has failed to do so. The deplorable character which Mr. Morley, as Secretary of State for India, has shown is unique in the world. It is self-interest which takes precedence over all other considerations in the western civilisation of this twentieth century.

**BASUMATI,**  
Apl. 18th, 1908.

119. The *Basumati* [Calcutta] of the 18th April says that by according a hearty welcome to Jotindra Kumar Das Gupta, who had gone to England to complete his education, and by re-admitting him into Hindu Society, the

An England—returned youth re-admitted into Hindu Society.



leading men of Barisal have displayed great moral courage. The writer adds that it would be barbarous and a distinctly anti-*swadeshi* act to outcaste talented young men who return home from foreign lands after completing their studies.

120. The *Basumati* [Calcutta] of the 18th April reports that an Association of unmarried young men has been formed with its head-quarters at the *Bande Mataram* office at 2-1 Creek Row, Calcutta, with the object of abolishing the custom of extorting large sums of money from

An Association for the abolition of exorbitant dowries at Hindu marriages.

the guardians of marriageable girls as dowries.

121. The *Basumati* [Calcutta] of the 18th April relates how a Bengali

A scene in the court of Mr. Buller, District Magistrate of Barisal.

Christian Sub-Deputy Magistrate of Barisal, was grossly insulted by a durwan of Mr. Buller, District Magistrate of Barisal, for having trod on the door-mat which was reserved for the use only of the Magistrate, and how the Sub-Deputy Magistrate had afterwards to apologise to the Magistrate for having assaulted the durwan for his insolent conduct towards him. The writer draws the moral that a man trying to shine in borrowed feathers comes to grief like the crow in the Aesop's Fables.

122. Nationality, writes the *Daily Hitavadi* [Calcutta] of the 18th April,

Nationality.

is that quality in man which induces the entire population of a country to apply their united strength to the attainment of a common object. When India was under the Musalmans, religious animosity used to separate the Hindus from the Musalmans. But this religious animosity has ceased to operate for a long time, and Hindus and Musalmans are now living together in peace and amity, sometimes even worshipping each other's gods and saints. It is the hidden power which causes the Hindus and Musalmans to live together in this manner, that is the seed of nationality in this country. The spell of the Western civilisation has so long prevented this seed from germinating and prospering. Lord Curzon perceived the latent power of this embryonic nationality and made many vigorous attempts to destroy it. But instead of destroying the national tie between the the Hindus and Musalmans, these attempts dispelled the charm which had so long deluded the Indians. The Indians then saw that to whatever religion and province they might belong, the English merchants would suck the life blood of every one of them; they saw that while the English fattened themselves on the wealth of India, they themselves were left to live on therrefuse only; they saw that even their limbs were not theirs, but belonged to the English. Their eyes thus opened, the Indians are trying to regain the rights and privileges which properly belong to them, but which they have been deprived of. Enraged at this, the English are trying to stir up Musalmans against Hindus. But the vast expenditure which the Government is making on the police in Eastern Bengal is ruinous both to Hindus and Musalmans. And this fact is operating to unite the Hindus and Musalmans against the English, instead of dividing them against each other.

123. The *Daily Hitavadi* [Calcutta] of the 18th April exhorts the cultiva-

A protest against jute cultivation in Bengal.

tors of Bengal not to cultivate jute this year, but to sow the *aus* paddy. Jute may be profitable in one particular year, but its prices, so long as the Bengali *raiya*s do not learn concerted action, will depend on the will of the European merchants.

124. The *Daily Hitavadi* [Calcutta] of the 18th April writes thus in

Viscount Curzon fined.

an excessive speed :—

Lord Curzon in his excessive arrogance has been proved to be a liar. Further harassments await him. Lord Curzon forgot that in England he was not in a *badshahi muluk* like India, where he could drive his chariot over the breasts of the people.

125. The *Daily Hitavadi* [Calcutta] of the 18th April writes that at the

Bomb outrage at Chandernagore.

present time, Government is terribly afraid lest the French Colony of Chandernagore should be used as a centre by the *swadeshi* agitators of Bengal for smuggling in arms and munitions of war. This is proved by the fact that after the recent bomb

*BASUMATI*,  
Apl. 18th, 1908.

*BASUMATI*,  
Apl. 18th, 1908.

*DAILY HITAVADI*,  
Apl. 18th, 1908.

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Apl. 18th, 1908.

*DAILY HITAVADI*,  
Apl. 18th, 1908.

*DAILY HITAVADI*,  
Apl. 18th, 1908.



outrage on the Mayor of that town, the Deputy Inspector-General of Police, Bengal, and other high police officers from British territory paid a prompt visit to the place.

NAVASAKTI,  
Apl. 18th, 1908.

126. The *Navasakti* [Calcutta] of the 18th April writes that the 'creed' which the Moderates wish to impose on all who will henceforth join the Congress, assumes that India's future for all time will be bound up with that of England, and will be guided by her. But it is ridiculous to expect that the efforts of the people, which in different stages of the history of India produced a Dadhichi, a Bhishma, a Vyasa, a Manu, a Guru Govinda and a Pratap Singh, will now be kept confined within defined limits by a number of men afraid of the English and under the spell of European civilisation.

NAYAK,  
Apl. 18th, 1908.

127. The *Nayak* [Calcutta] of the 10th April after referring to the oppressions which the punitive and military police are alleged to be committing in various parts of East Bengal, goes on to accuse the English Government of harbouring a feeling of enmity to the *swadeshi* movement and of promoting officers with anti-*swadeshi* proclivities and to refer to a report that a "Red paper" is again being distributed in East Bengal.

The paper then concludes thus:—  
If the rulers prove unable to protect the people from oppression, the latter are bound to take on themselves the duty of self-protection. This is a law of nature. The people of India will never beg for any assistance from their foreign rulers. The faith in religion which the Hindus possess will infuse strength into their hearts. The oppression which they now suffer only shows them the proper path of endeavour. And let it not be forgotten that no ruling power in any part of the world has yet survived popular discontent.

SONAR BHARAT,  
Apl. 18th, 1908.

128. In announcing the opening of Bengali New Year, the *Sonar Bharat* [Howrah] has the following:—  
Welcome to the Bengali New Year. Rise from your slumber, men and women. Look, the eastern sky is resplendent with the rays of the rising sun. The fatal night has ended. Rise up.

This is the era of *swadeshi* agitation. Hark! the *Bande Mataram* trumpet has sounded. Let those who speak in your mother tongue realise how the *mlechhas* have reduced the country to desperate straits. Sing with the poet Jaydev:—

Thou holdest the sword to destroy the race of *mlechhas*.

Are you afraid of death?

Don't let that fear come to you.

One day you must die.

Considering the present situation,

Do you expect to remain alive?

Then, rise up.

DAILY HITAVADI,  
Apl. 19th, 1908.

129. Referring to the prosecution of some temperance volunteers of Poona on a charge of picketing, the *Daily Hitavadi* [Calcutta] of the 19th April writes:—

Picketing. These young men are guilty of having tried to persuade people to give up drinking, a habit which is condemned by both the Hindu and Muhammadan religions. It is a pity that the officials are trying to thwart the noble endeavours of these volunteers, rather than help them; and if the young men do not desist now, it is not improbable that the events of Mymensingh will be re-enacted at Poona. In this country the officials do not mind helping the National Volunteers so long as what the Volunteers do does not affect the interests of Englishmen. But as soon as the Volunteers try to persuade their countrymen to give up the use of *bilati* goods, the officials do their very best to thwart them. It is their avarice which led the English to compel the Chinese to be opium-eaters, to sink India into the lowest depths of poverty, and to fill their own pockets by letting, as it were, a current of wine flow through India. And now finding that a band of pious young men are trying to put a stop to the pernicious habit of drinking, the officials do not feel the least hesitation in persecuting them. Greed for wealth has dulled all sense of morality and justice in Englishmen. If a man advises another to give up a bad habit, he cannot in all fairness be said to be guilty of picketing, though our young men are accused of doing so, whenever



they try to persuade their countrymen not to buy foreign-made goods. In England, members of the Salvation Army enter into grog-shops and snatch away glasses from the hands of drunkards, but they are never prosecuted for this. But in India if a gentleman takes away a *bilati* cloth from a person after paying him its proper value, he is subjected to all sorts of persecution at the hands of officials. Nay their names are registered by the police, and their movements watched, as if they were so many robbers. The selfishness of officials is ever on the increase, and there is no knowing what they cannot do for the sake of their own interests, since they can destroy a great Indian industry on the plea of free trade, while they do not hesitate to knock the principle of free trade on the head by monopolising the salt-trade. It is no wonder that any advice given to the people of India to give up the use of foreign-made goods should be considered to be picketing by the officials. It is its inordinate selfishness that brought about the downfall of the Roman Empire, and the future consequences of this selfishness on the part of the English officials is a matter which requires serious consideration.

130. Referring to the proceedings of the Mill-owners' Association of Bombay at their annual meeting held the other day, the *Hitvarta* [Calcutta] of the 19th April says that the *Swadeshi* agitation has saved the mill-

*Swadeshi* agitation and the Bombay mill owners.

HITVARTA,  
Apl. 19th, 1908.

owners of Bombay who were on the verge of bankruptcy owing to the excess duty levied by the Government on the cloth manufactured by them solely for the purpose of protecting the merchants of Manchester as the duty has led to Bombay cloth being ousted from the Chinese market, owing to the bounty given by Japan to its cloth merchants to enable them to compete successfully with the Indian traders. The Chinese Government also protects its manufacturers, but the Indians instead of being protected by their Government are made a sacrifice to the interest of Manchester merchant. Thanks however, to the boycott movement, which has saved the Bombay mill-owners. These owners cannot produce fine cloth for want of long staple cotton which is not grown in this country, owing solely to the indifference of the Government in the matter.

The Government of every country tries to develop its trade. The British Government also helped its merchants once and is still helping Manchester by levying a duty on cotton cloth. It is only unfortunate India, the alien Government of which not only does nothing to help to improve the industries of this country, but throws obstacles in its way. So long, therefore, as the people of this country do not stick to boycott there is nothing to improve their industry which is still in its infant stage.

131. The *Hitvarta* [Calcutta] of the 19th April, does not understand why the Superintendent of Police of Hoogly and the Deputy Inspector-General visited Chandernagore after the bomb incident there, and asks if a French officer had visited Goalundo when some one had shot Mr. Allen.

The Chandernagore bomb incident.

HITVARTA,  
Apl. 19th, 1908.

132. The *Hitvarta* [Calcutta] of the 19th April asks why there should have been a full of such a philosopher as Mr. Moreley? and then proceeds to say that the answer

Mr. Morley's fall.

HITVARTA,  
Apl. 19th, 1908.

to the question may be summed up in one sentence, viz., Mr. Morley wants to rule the destiny of India, but as he cannot stand the interpellations of members like Messrs. Cotton, Wedderburn and Rutherford and serve the purpose of a gramophone, he has thought fit to accept a peerage, kicking aside all his Liberal principles. There was no alternative for him says the paper, since he could no longer expect anything in the House of Commons. What can be a greater disgrace for him than that Mr. Asquith should get the Premiership?

As to the statement of the London *Times* that the Indians would have been very sorry if Mr. Morley had resigned his present post, the same paper assures the public that nothing could be further from the truth. Mr. Morley is not at all popular in India.

133. The *Bihar Bandhu* [Bankipore] of the 18th April, referring to the above statement of the *Times* observes that Mr. Morley has, since his appointment as Secretary

Mr. Morley's fall.

BIHAR BANDHU,  
Apl. 19th, 1908.



of State, lost all reputation and good name that he had before assuming that office.

HITVARTA,  
Apl. 19th, 1908.

134. As an instance of the present anarchy in Eastern Bengal the *Hitvarta* [Calcutta] of the 19th April refers to the burning down of a number of shops in Buxirhat

causing loss of property valued at about two lakhs of rupees. Previous to this, some pamphlets, informing the people that the shops would be burnt had been circulated. Such being the case, one cannot help asking if the English or Shaistakhan is at present the ruler there.

JAGANN,  
Apl. 19th, 1908.

135. The *Jagaran* [Bagerhat] of the 19th April writes:—

The uses of famine.

Is there no hidden mystery in the fact that a country which had been the granary of the whole world is visited by devastating famine year after year? We believe that it is the special ordinance of the almighty that famine should appear in some province or other in India. Famine has now ceased to have its terrors in the eyes of the Indians. The Indians are fatalists, and for this reason they endure everything. What would have happened in other countries under the circumstances we shall not say. The people are still ignorant and do not understand the situation and therefore die in their thousands. Severer punishment is necessary in order to enable them to realise their condition. Hence the visitations of famine year after year. The lower classes will be roused from sleep when dead bodies will fill the land and wild animals feed on the corpses. Then will the people enquire why famine occurs, and try to prevent it.

BHARAT MITRA,  
Apl. 20th, 1908.

136. Referring to the advice of the *Englishman* to put down dacoity in and round Calcutta, which is said to be on the

The *Englishman* on the increase of dacoity in and round Calcutta.

increase, by sending to jail every man charged with the offence, the *Bharat Mitra* [Calcutta] of the 18th April says that the police being busy in suppressing the *sawdeshi*, hardly finds time to protect the people from dacoits, etc. Why should only those charged with the offence, asks the paper ironically, be sent to jail. Wisdom lies in sending every stout and strong and brave man to prison.

DAILY HITAVADI,  
Apl. 20th, 1908.

137. The *Daily Hitavadi* [Calcutta] of the 20th April writes as follows:—

England's gratitude towards India.

A little more than three hundred years ago, when the English first come to India, the Moghul power was at its height in the country, and but for the generosity of the Musalman rulers the few *Feringhi* traders of the East India Company would never have obtained a footing in the land. The English to-day boast of having given Western civilisation and political rights to the Indians, and call them ungrateful if they offer any opposition to their ways. We would, however, point out how grateful the English themselves should be to the Indians, for all that India has generously given to them of her free will. When the English first landed in India, what would their condition have been if the Indians and their Emperor had then boycotted them, just as they are now boycotting the Indians in many parts of the world? But for the sake of selfish ends the English have not only boycotted all Orientals in Canada, British Columbia, the Transvaal, Natal and other Colonies, but in the name of free-trade they have extended their commercial pursuits to all Eastern countries, waged war with China and done immense harm to the weaving and other industries of India, although the principle of protection obtains in all European countries and is going to be revived even in England. At one time the English boycotted the silk fabrics of India for damaging the silk industry of the country. India under the Musalmans, however, supported the principle of free-trade, and fully granted its full benefits to the English traders of the East India Company. Ought not the English to remain ever grateful to India for this? Throughout the period of Musalman supremacy in the country the Indians never did the least harm to the *Feringhi* traders. And since the establishment of British supremacy in the country the Indians have, in every way, helped the English in their prosperity and advancement, in the hope that in return the English would do good to India. At one time men like Fawcett, Bright and Gladstone were solicitous of India's welfare, and Queen Victoria gave



the Indians her great Proclamation of 1858. But Lord Curzon's words and the present deeds of all Englishmen now prove that all this was done with only a political purpose. The eyes of the Indians have been opened. It makes one shudder with dread to recall to memory all the foul means by which the servants of the East India Company ruined Indian traders and cultivators in the days of Governor Vansittart. Within five years after the reins of the government of Bengal had passed into the hands of the East Indian Company, a severe famine broke out in the country and destroyed a third part of its population. Since that time famine has become chronic in the country, and within the last half-a-century it has appeared twelve times, killing three crores of people. And within the same period malaria, cholera and plague have killed even a larger number. What more, O Englishmen, do you want? The golden land of India, in search of which you had one day launched your boats on the bosom of the ocean, has become worse than Sahara—being turned into a vast *smisan* (cremation ground). The Indians, who had at one time reached the acme of civilisation and culture, have lost all manly virtues, and now consider it the highest aim of their life to fawn at your feet, and are oppressed and trampled upon like the meanest insects. This is the sort of return which the Indians have received from the English for all the good that they have done to the latter for three hundred years. India is now on her death-bed. Do not oppose her in her attempts to regain life. Such opposition will do injury both to you and to us.

138. Referring to the fact that the native Post-master of the Garhi Post-office in the Jhelum Valley Road, has complained to the Post-Master General, that Colonel Edwards, the Residency Surgeon of Srinagar, beat and

A Post-master assaulted by the Srinagar Residency Surgeon.

DAILY HITAVADI,  
Apl. 20th, 1908.

kicked him, because when the Colonel's servant had come to the Post-office to receive letters, he had been taking his dinner and had consequently been unable to give immediate delivery of letters to the man, the *Daily Hitavadi* [Calcutta] of the 20th April says:—

You English have made even the inhabitants of the Punjab as forbearing as asses.

139. The *Daily Hitavadi* [Calcutta] of the 20th April says that the

Cocoon trade in Maldah.

English purchasers of cocoons in Kalachak, Maldah, have with the intention of causing a

depreciation in the value of the commodity, formed a league among themselves to stop their purchases some time. This will bring great loss on the growers of cocoons at the place. The *swadeshi* leaders and rich men in the country are therefore requested to do business in cocoons and break down the monopoly of English merchants.

DAILY HITAVADI,  
Apl. 20th, 1908.

140. The *Hindi Bangavasi* [Calcutta] of the 20th April asks if it is

The English and the Zakka Khels.

because of possessing enormous strength that the English invaded the Zakka Khel territory, although Mr. Morley admitted it to be under British influence?

HINDI BANGAVASI,  
Apl. 20th, 1908.

141. Referring to the presence of the police at the anniversary of the

Anniversary of the Arya Samaj.

Arya Samaj at Hissar, a religious assembly, the *Hindi Bangavasi* [Calcutta] of the 20th April

observes that Government has now come to suspect the presence of sedition in religious assemblies also. The police may now be present at the *Maulud* (a special religious) assembly of the Musalmans, and the *Pujapath* (worship of gods and recitation of sacred texts) ceremony of the Hindus. All this according to the paper is a sign of weakness.

HINDI BANGAVASI,  
Apl. 20th, 1908.

142. Under the marginally noted head-line, the *Hitvarta* [Calcutta] of the 12th April has the following:—

Great consternation in Manchester.

We have more than once remarked that the foreign merchants will leave no stone unturned to destroy the *swadeshi* agitation. The more they are losing by that agitation, the greater is their anxiety to hide the fact. First the Manchester *Banias* raised the price of their cloth very high, in order perhaps to taunt us that our agitation has not been able to do them the least injury, and that they could increase the price as much as they liked; but in this they have been quite deceived, as the measure has helped in cheapening the prices of the *swadeshi* cloths.

HITVARTA,  
Apl. 20th, 1908.



The *swadeshi* has done the greatest harm to the English merchants, and if English cloth has still any sale, it is because of the inability of the *swadeshi* mills to supply the demand. These merchants now boast of receiving orders with which they find it quite impossible to cope, but it is an idle boast, since the real fact is no longer a secret. Prices of English goods have gone down considerably. Seeing the device of raising prices has gone against them, these merchants have now adopted another. This is to lower the prices with a view to destroy the *swadeshi*. Now is the time of a severe trial for the loyal *swadeshists*. Should they fail at this trial to resist the temptation of buying the cheaper cloth, there will be not only an end of *swadeshi*, but the English merchants will realize from the Indians four times their present profit. They will then have to repent their mistake. The Indians should remember that an enemy is overhead. If they discomfit the English *Banias* on this occasion, the Indian markets will be empty of foreign cloth.

The paper here quotes the Manchester Market Report as published in the *Cotton* of the 7th March 1908, in which the position in Calcutta is said to be bad, as orders are being cancelled, and then observes:—

"This is good news indeed. This is the time for crushing the foreign cloth. If every effort is not made to oust this trade now, it would become an impossible task hereafter."

DAILY HITAVADI,  
Apl. 21st, 1908.

143. The *Daily Hitavadi* [Calcutta] of the 21st April notices the establishment of a *Swadeshi* Bureau at 10, Warwick Court, Grey's Inn W. C. London.

DAILY HITAVADI,  
Apl. 22nd, 1908.

144. The *Daily Hitavadi* [Calcutta] of the 22nd April reports the first sitting of the Bihar Provincial Conference, which was held at Bankipore on the 15th April.

DAILY HITAVADI,  
Apl. 22nd, 1908.

145. The Maharaja of Burdwan, writes the *Daily Hitavadi* [Calcutta] of the 22nd April, must have curious ideas about sympathy for the people; for while numbers of men within his own zemindary are dying of starvation, he thinks rather of building a sanitarium for clerks than of saving the lives of the famine-stricken people.

DAILY HITAVADI,  
Apl. 22nd, 1908.

146. The *Daily Hitavadi* [Calcutta] of the 22nd April writes:—

The people's dues. The white officials of India are now anxious to get from the people as much loyalty as they can. They are even on the alert to find out sedition, and are, as it were, always careful to see whether they have received the full measure of loyalty to which they think themselves entitled. So long the people of India had been giving to their rulers their due, but now they have risen to the consciousness that they have a right to get something in return for what they give. The people have, so to say, examined their books, and have found out that since the day of the Queen's Proclamation they have not received much, if anything, from their rulers. The rulers have forgotten that they are as much in the position of debtors to the people as the people are to them. The people, on the other hand, are now claiming their own dues. They are willing to give their rulers all that they can justly claim, provided that their rulers are in their turn ready to do the same thing to them (the people). All this unrest, sedition or rebellion, which the officials now make so much of, is nothing but a demand for the squaring up of accounts, though, however, such a demand is not at all palatable to the officials. Perhaps the officials are afraid that the people want to drive them out of India, but nothing is farther from the people's thought than this. So far the rulers of India have been putting off the people's demands on some plea or other, but the people refuse to stand this any longer.

NAVASAKTI,  
Apl. 22nd, 1908.

147. The *Navasakti* [Calcutta] of the 20th April says that Lord Curzon, the ex-Viceroy of India, was recently arrested and fined in London on a charge of rashly driving a motor car. His Lordship denied the charge, but he was disbelieved by the Court which tried the case. It was this Lord Curzon who called the Indians liars and lorded it over all in this country.



## URIYA PAPERS.

148. The *Samvad Vakika* [Balasore] of the 19th March gives on account of the famine that is now raging in India, and gives the number of persons that are in receipt of relief. In Orissa it was hoped that the mango would give some relief, but the prospects of the mango crop are not bright. Thus the future outlook is bad.

SAMVAD VANIKA,  
Mar. 19th, 1908.

149. Referring to the meeting recently held in Calcutta through the exertions of the Bengal Chamber of Commerce, under the presidency of Lord Minto, with the object of collecting funds for the relief of the famine-stricken in India, the same paper observes that seeing that the Viceroy himself takes such a keen interest in the matter, the object of the meeting will be soon fulfilled.

SAMVAD VANIKA,  
Mar. 19th, 1908.

150. The same paper states that small-pox and cholera have made their appearance in different parts of the Balasore district.

SAMVAD VANIKA,  
Mar. 19th, 1908.

151. The same paper states that a good shower of rain fell in the Balasore district on the 15th March, and that it has done good to the cultivators.

SAMVAD VANIKA,  
Mar. 19th, 1908.

152. A correspondent of the same paper compares cloths of Indian manufacture with foreign cloths, and arrives at the conclusion that Indian cloths are in view of their durability not higher in price. The writer therefore exhorts the people of Orissa to use country-made cloths instead of foreign ones.

SAMVAD VANIKA,  
Mar. 19th, 1908.

153. Referring to the questions set at the last Entrance Examination held by the Calcutta University, the same paper points out that the questions on Mathematics were unusually difficult, and hopes that the examiners will be a little more liberal in awarding marks to the answer-books on that subject.

SAMVAD VANIKA,  
Mar. 19th, 1908.

154. The same paper is of opinion that the Puri Lodging-house (Amendment) Bill will be an oppressive measure, and that if the legislators, who have hatched it, do not attend to the complaints of the people whom they mean to represent, it is to be presumed that they are bent on mischief. There is no necessity for the amendment of the existing Puri Lodging-house Act, and the way in which it is proposed to amend the Act is highly objectionable. The amended definition of the word "lodger" will result in the expulsion of the pilgrims from the houses of their friends and Pandas in Puri. The execution of the provisions of the new Act will add to the power of the police, who will not fail to oppress the pilgrims in various ways and blackmail them in the name of law. The increase of fine from Rs. 2 to Rs. 5 and that of the license-fee from annas eight to Rs. 2 is also objectionable. Interpreted as a whole, the Bill proposes to trouble the pilgrims in various ways, and thereby means to interfere with the practices of the Hindu religion. Sir Andrew Fraser is the son of a missionary, and is therefore expected to know the sensibility of people about religious matters. As His Honour is going to retire from Bengal, it is desirable that His Honour should shelve the Bill and thereby earn the gratitude of people put under his care. If the Government should insist on the passing of the Bill through the Legislative Council, it would simply inflame the minds of the Hindus throughout India and make them discontented.

SAMVAD VANIKA,  
Mar. 19th, 1908.

155. The *Sambalpur Hitaishini* [Bamra] of the 21st March states that there is no apprehension of famine in the Western Garjat States of Orissa. Owing to export, the price of rice has risen high in some places, and in case it becomes still higher the poorer classes of people in these States will not starve. Various kinds of edible roots, fruits and flowers and greens are available in the jungles of these States throughout the year, as also different sorts of mushrooms in the rainy season. Moreover the authorities in these States have kept sufficient quantities of rice in stock. Relief works have been opened in different parts of Bamra, but coolies are not available. The raiyats of the State are earning money by the conveyance

SAMBALPUR HITAI-  
SHINI,  
Mar. 21st, 1908.



of sleepers. On the whole famine is not to be apprehended at all in these States. The case is however different in the Khasmahal and some of the neighbouring Garjat States, where crops were destroyed to a large extent, and where famine stares the people in the face. There the mango crop is also poor. The paddy and *rabi* crops, which the agriculturists harvested have already been consumed. In some of these places famine is followed by cholera. The authorities in these Garjat States are said to be trying their best to save the people. In the khasmahals the Government has opened relief works and rice is distributed gratis in different places, though no arrangements have been made for the protection of those respectable poor classes, who will neither accept alms from Government nor work as coolies. Unless sufficient measures are taken for the preservation of these respectable poor, they may perish in the not distant future. The writer exhorts the generous public not to depend entirely on the Government aid, but to come forward to help their distressed brethren. They should open famine funds at different places and take other measures for the benefit of the distressed. The writer observes that the officers connected with the *Utkal Union Conference* who have hitherto done little for the famished, should now come forward to help their distressed brethren.

SAMBALPUR  
HITAISHINI,  
Mar. 21st, 1908.

156. The same paper is glad to learn of the promotion of Babu Iswari Prasad Tewari, Deputy-Inspector of Schools, Sambalpur, who has been recently transferred to Puri. The writer admits that the people of Sambalpur are very sorry to lose his services, for he was a dutiful and popular officer.

SAMBALPUR  
HITAISHINI,  
Mar. 21st, 1908.

157. Referring to the memorial of the ill-paid clerks in the Postal Department, praying for an increase of their salaries, the same paper observes that it is the duty of the Director-General of Post Offices to lend a sympathetic ear to the prayers of those whose untiring labours have contributed to the splendid success of the Postal Department in India.

SAMBALPUR  
HITAISHINI,  
Mar. 21st, 1908.

158. The same paper is sorry to note that the cultivation of honey, which was being pursued with success in Bamra, has found a vicious enemy in some bears, which eat up the hives that are prepared with so much care and expense. The Raja of Bamra is busy in contriving means by which these mischievous animals may be killed.

SAMBALPUR  
HITAISHINI,  
Mar. 21st, 1908.

159. The same paper opposes the provisions of the Puri Lodging-house (Amendment) Bill with great force, and looks upon it as an oppressive measure. It is calculated to trouble both the Pandas and the pilgrims. The writer exhorts all the Hindus of Orissa to submit a memorial to the Lieutenant-Governor, praying to shelve the Bill as early as practicable. It is hoped that Sir Andrew Fraser will see his way to keep himself aloof from a measure that proposes to interfere with the religious practices of the Hindus who come to Puri from all parts of India.

UTKALDIPIKA,  
Mar. 21st, 1908.

160. Referring to the statement of the Government of India that it is not now prepared to accede to the proposal for raising the minimum amount of income liable to income-tax to Rs. 2,000; the *Utkaldipika* [Cuttack] of the 21st March observes that it is regrettable that while in a rich country like England an annual income of Rs. 2,000 is free from taxation, in India which is comparatively much poorer it is found difficult to do the same.

UTKALDIPIKA,  
Mar. 21st, 1908.

161. Referring to the backward state of female education in Bengal, the same paper observes that to effect any improvement in this direction requires money, which, it is hoped, Government will supply, as the real progress of a country depends to a large extent on the way in which its women are trained or educated.

UTKALDIPIKA,  
Mar. 21st, 1908.

162. The same paper describes how an old Brahmin in Jajpur refused to accept alms from the hands of the national volunteers, deputed by the Anusilan Samiti, Calcutta, to attend to relief work in that part of Orissa, on the ground that the volunteers must have been sarkar's men, from whom it was objectionable for a Hindu to accept any food. Though the Brahmin was at last induced to



accept help on an explanation from the volunteers, this little incident is full of significance for those who are entrusted with the relief of the distressed by the Government, and who must find how difficult it is for them to work among the respectable poor.

163. The same paper gives detailed accounts of two thefts committed in Jajpur, from which it would appear that a sense of insecurity prevails in that part of the Cuttack district. The writer also gives accounts of some acts of oppression on the part of the petty subordinates of the Canal Revenue Department, which also contribute towards the general distress.

UTKALDIPIKA,  
Mar. 21st, 1908.

A sense of insecurity prevailing in Jajpur.

164. The same paper states that young mangoes are sold in the Cuttack town in large quantities. They are also being exported to Calcutta in considerable numbers.

UTKALDIPIKA,  
Mar. 21st, 1908.

The mango in Cuttack.

The water difficulty in Masumpur.

165. The Masumpur correspondent of the same paper states that the residents of that place find it very difficult to get water for bathing purposes.

UTKALDIPIKA,  
Mar. 21st, 1908.

166. The same paper learns from its contemporary of the *Nilachal Samachar* that fires are so frequent in village Janla, in the Puri district, that many people are compelled

UTKALDIPIKA,  
Mar. 21st, 1908.

Fires in the Puri district.

to keep the roofs of their houses in an unthatched state as a precautionary measure.

Cholera and small-pox in Midnapur.

167. The same paper learns from its contemporary of the *Medini Bandhab* that small-pox and cholera have broken out in many villages in the

UTKALDIPIKA,  
Mar. 21st, 1908.

Midnapur district.

Yunani treatment at Masumpur.

168. The Masumpur correspondent of the same paper states that a "Yunani Dispensary," established in that place by a Hakim, is doing excellent

UTKALDIPIKA,  
Mar. 21st, 1908.

work.

169. The Kendrapara correspondent of the same paper states that cholera has broken out in the Kendrapara town and that a few deaths have been caused thereby.

UTKALDIPIKA,  
Mar. 21st, 1908.

Cholera in Kendrapara.

170. In reviewing the state of the weather in different parts of Orissa, the same paper finds that the recent rainfall in Cuttack and Puri has done some good to the

UTKALDIPIKA,  
Mar. 21st, 1908.

The weather in Orissa.

mango and other crops in those districts. In some parts of the province there were high winds.

171. The Masumpur correspondent of the same paper states that the *rabi* crop stands in urgent need of only one shower of rain.

UTKALDIPIKA,  
Mar. 21st, 1908.

The *rabi* in Masumpur.

172. The Kendrapara correspondent of the same paper states that a good shower of rain, accompanied with high wind and hail-stones, fell in that subdivision of the Cuttack district. This was injurious to some of the standing crops.

UTKALDIPIKA,  
Mar. 21st, 1908.

Rain with high wind and hail stones in Kendrapara.

173. The same paper states that the *Dol Jatra* festival passed off successfully in the Puri town. Though clouds were at times visible, they caused no inconvenience to the pilgrims, whose number was about Rs. 30,000. The temple police discharged its duties satisfactorily.

UTKALDIPIKA,  
Mar. 21st, 1908.

The *Dol Jatra* in Puri.

17. The same paper is of opinion that the proposed omission of the word "reasonable" in section 10 of the Puri Lodging-house Act is in itself unreasonable. Considering enforcement of the *parda-nashin* system in the Hindu household, the inspection of the pilgrims' quarters at any hour of the day or night must lead to trouble and oppression. It is hoped that the Select Committee will attend to this point. The Hon'ble Mr. Jogendra Ghosh has already pointed out the defects of the Bill, whereas the Hon'ble Mr. Kalipada Ghosh has failed to represent correctly the feelings of the pandas and the pilgrims on the provisions of the Bill. The latter should have come to Puri and consulted with the people there. Since Orissa is inhabited by a race different from other Indian races in language, manners and customs, the Uriyas

UTKALDIPIKA,  
Mar. 21st, 1908.

The Puri Lodging-house (Amendment) Bill.



should have been granted special representation in the Bengal Council. As matters stand, there is time to remove the defects of the Bill, and it is hoped that the Legislative Council will earn the gratitude of the people by removing the objectionable portions of the Bill.

URIYA AND  
NAVASAMVAD,  
Mar. 25th, 1908.

175. The *Uriya and Navasambad* [Balasore] of the 25th March expresses sorrow to learn from its contemporary of the *Nilachal Samachar* that most of the people in the Pipli and Gop thanas of the Puri district, hardly find rice to eat even once a day, that they are living on *kulthi*, *kalai* and other unhealthy fruits and roots and that, in consequence, cholera and small-pox have already broken out there. No arrangements have been made to relieve their distress, while the sufferers have become helpless. The writer exhorts the generous public to come to the aid of these people.

URIYA AND  
NAVASAMVAD,  
Mar. 25th, 1908.

176. The same paper states that a condition of famine rules everywhere in Orissa. Although cooked food is available to some families on alternate days, it is not adequate to sustain life. If proper steps be not taken in time to save the distressed, peace can hardly be maintained in the country. The writer exhorts the public to devise means for the preservation of their countrymen.

URIYA AND  
NAVASAMVAD,  
Mar. 25th, 1908.

177. The same paper states that the Brahman *Samiti* in Angul has granted a scholarship to a poor Brahman boy for prosecuting his studies in a Higher English School and has supplied books to another student, to whom it has granted a scholarship of Re. 1 per mensem for prosecuting his studies in Sanskrit.

URIYA AND  
NAVASAMVAD,  
Mar. 25th, 1908.

178. After giving an account of the way in which the widows in the Mysore State are generally trained and utilised as Zanana teachers and nurses, the same paper calls upon the reformers in the country to follow the example of Mysore and not trouble themselves with the remarriage of widows.

URIYA AND  
NAVASAMVAD,  
Mar. 25th, 1908.

179. Referring to the riots committed in Tuticorin and Tinnevely in the Madras Presidency, the same paper points out that they have been brought about by an unsympathetic rule, whose evil consequences the authorities are unable to foresee.

URIYA AND  
NAVASAMVAD,  
Mar. 25th, 1908.

180. Referring to a statement in the New York Press, that secret Police officers from India and England have arrived in New York, with the object of arresting those Indians who are engaged there in exporting arms and ammunition to India, with the object of bringing about a revolution in that country, the same paper ridicules the idea altogether, and looks upon it as a canard to frighten the Anglo-Indians in India, who feel that they have lost the confidence of the Indians.

URIYA AND  
NAVASAMVAD,  
Mar. 25th, 1908.

181. The same paper gives an account of the relief work that is being done by volunteers, deputed by the Calcutta Anusilan Samiti, at Rurlina and Mangalpur in Jajpur. It is said that there is no organisation of Government relief in this part of that subdivision of the Cuttack district. The Famine Commissioner who came on inspection some time ago, gave some gratuitous relief to the suffering people only in a fit of temporary compassion. Since then the villagers may be safely said to be perfectly neglected. The volunteers saw the Subdivisional Officer, some pleaders and other gentlemen at Jajpur, all of whom gave them a cordial welcome and promised help. The volunteers are thankful for the kindness and generosity shewn to them by the gentry of Jajpur during their stay in that town. Some young men of Jajpur have consented to act under the Calcutta volunteers, and will probably be their guide in their relief operations in the interior of that subdivision.

NILACHAL SAMACHAR  
Mar. 27th, 1908.

A suggestion to hold a Provincial meeting in behalf of the distressed.

182. Referring to the meeting recently held in Calcutta for raising subscriptions to help the famished people in different parts of India, in which about Rs. 50,000 were subscribed on the spot, the *Nilachal Samachar* [Puri] of the 27th March points out that a similar



meeting may be held in Orissa for the benefit of the fanished people in that Province. The writer hopes that the kind-hearted public of Orissa will move in the matter betimes.

183. The same paper states that the number of beggars is awfully increasing in the Puri town, and that this is due to the intense poverty prevailing in the surrounding villages.

NILACHAL SAMACHAR,  
Mar. 27th, 1908.

A fire in Bhubaneswar.  
Puri district, in the last week.

184. The same paper states that about 232 houses were burnt down in village Bhubaneswar, in the

NILACHAL SAMACHAR,  
Mar. 27th, 1908.

185. The same paper states that the road leading from the Bhubaneswar Railway Station to the Bhubaneswar town is infected with robbers, who under the pinch of hunger are tempted to commit robberies, which they would not otherwise have done. The attention of the authorities concerned is drawn to the matter at once.

NILACHAL SAMACHAR,  
Mar. 27th, 1908.

Robberies on the road between Bhubaneswar town and Bhubaneswar Railway Station.

186. The same paper states that cholera is gradually abating in the Puri town, and that only stray cases occur now and then. There is however a general deterioration of the health of the masses, due to want of sufficient food.

NILACHAL SAMACHAR,  
Mar. 27th, 1908.

Public health in Puri.

187. The same paper writes a long article on the pro-Bengali proclivities of the present Magistrate-Collector of Puri, who gives preference to the Bengalis at the unjust sacrifice of the interests of qualified Uriyas. The writer cites two instances of such injustice. The post of Head Clerk and Sarishtadar was conferred on a gentleman fresh from Bengal in utter disregard of the claims of Babu Bayadhan Roy, whose qualifications for the post were unquestionable. The post of the Manager of Parikud was also give to a Bengali gentleman, through qualified Uriya candidates were available. The Magistrate-Collector of Puri, to whom a memorial on the subject has been submitted, is requested to reconsider his decision on the above two matters.

NILACHAL SAMACHAR,  
Mar. 27th, 1908.

The pro-Bengali proclivities of Mr. Hamilton, the Magistrate-Collector of Puri,

188. The same paper states that the affairs of the Puri Temple are being managed very well in every respect. A little more attention to lighting arrangements in the Temple compound would do a great deal of good to the pilgrims.

NILACHAL SAMACHAR,  
Mar. 27th, 1908.

The lighting arrangements in the Puri Temple compound.

189. The Nayagarh correspondent of the *Garjatbasini* [Cuttack] of the 4th April states that rice sells there at 12 seers per rupee. This indicates a better state of things in Nayagarh than what prevails in other States.

GARJATBASINI,  
Apl. 4th, 1908.

Nayagarh in a better position than other States.

190. The same paper states that the Hindole State is constantly infested with man-eating tigers, which are giving constant trouble to the people of that State. Babu Shyam-sundar Nanda, the Superintendent of that State, is trying his best to kill the tigers, but he has not been very successful. The writer is of opinion that the invention and working of a tiger-killing machine may bring about the desired result.

GARJATBASINI,  
Apl. 4th, 1908.

Wanted a tiger-killing machine for the destruction of man-eaters in Hindole.

191. The same paper states that cholera is reported to prevail in some villages in Dhenkanal.

GARJATBASINI,  
Apl. 4th, 1908.

192. The same paper states that cholera is reported to prevail in Pal Lahera. Already 20 persons have fallen a prey to that disease. A half-brother of the Raja of Pal Lahera, by name Babu Paramananda Pal, who was a Sanskrit scholar and a gentleman of simple habits and amiable disposition, was one of the deceased.

GARJATBASINI,  
Apl. 4th, 1908.

Cholera in Pal Lahera.

193. The Athgarh correspondent of the same paper states that cholera prevails in the Athgarh town, and that three deaths in that town are attributed to the same.

GARJATBASINI,  
Apl. 4th, 1908.

Cholera in Athgarh.

194. The same paper learns that cholera prevails in the Midnapore town and in the interior of that district.

GARJATBASINI,  
Apl. 4th, 1908.

Cholera in Midnapur.



GARJATRASINI,  
Apl. 4th, 1908.

195. The same paper states that though clouds are visible at times, there is no rain. Want of food and drinking-water is felt everywhere in the Talcher State. Men and cattle are both suffering for want of water. This is somewhat unprecedented in the annals of that

State.

GARJATRASINI,  
Apl. 4th, 1908.

Mango benefited by a shower of rain in Athgarh.

crop.

196. The Athgarh correspondent of the same paper states that a shower of rain, which fell there in the last week, did some good to the mango

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 25th April, 1908.*



Confidential.]

[No. 17 of 1908.]

## REPORT (PART II)

ON

# NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 25th April 1908.

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## II.—HOME ADMINISTRATION.

## (a) Police.

The Dinapur Sub-Inspector. 447. The *Behar Herald* contains a letter from *BEHAR HERALD.*  
Dinapur complaining of the inefficiency and un- 11th April 1908.  
popularity of the Sub-Inspector Basiruddin of Dinapore police-station.

Police. 448. The Baidyanath correspondent of the *Bande Mataram* complains about the high handed- *BANDE MATARAM.*  
ness of the local daroga, 16th April 1908.

449. The *Bengalee* has the following comment on the death of one Kristo *BENGALIEE.*  
Chandra Bose while in police custody in Watganj 17th April 1908.  
Death in police custody. police-station.—

"The most regrettable incident in the enactment of this tragedy was the hurried and private manner in which the dead body was sent to be out open for *post mortem* examination after the police gave out to the world that they had found three white hard substances in the deceased's pocket. The house of the deceased was only 8 minutes' walk from the police-station; yet no relative was sent for to examine the body in the interests of the good name of the Police, if not for anything else, to find out if there were marks of violence, etc. The Police say that they wanted to search the house next morning and therefore gave no intimation. This is a lame excuse. What was there to prevent them from searching the house that very night and after that to invite the relatives to come to the thana, see the body for themselves, and then to send it off for the *post mortem* examination.

"The Lieutenant-Governor and the Commissioner of Police ought to look into the papers and sift the matter more carefully. How is it possible for the people to have faith in the Police when their actions are shrouded in mystery, their superiors remain unmoved and the Magistrates tremble to write more than a dozen words in a case in which a fearless judge would have mercilessly exposed the evils of the present system."

450. The *Bengalee* publishes an article on the civil suit which is pending *BENGALIEE*  
against Mr. Playfair, Deputy Inspector-General 18th April 1908.  
Badzat vs. Badmash. of Police, Central Provinces, in which damages are  
claimed for wrongful assault and use of insulting and abusive language. The  
article says that as the case is *sub judice* comments are precluded, but that the  
defendant himself admits using the word "badzat" and that he touched the  
plaintiff with his cane. The article goes on to ask what right the defendant  
had to use his cane, and to point out that the word "badzat" is more  
objectionable than the word "badmash," which the defendant was accused  
of using, as "badzat" literally means illegitimate. The article concludes as  
follows:—

"But why should he have used any abusive epithet at all? It is a pity that the officer has not been criminally prosecuted. The reason no doubt is that our people all over the country are fast losing their confidence in criminal courts, at any rate, in cases between Europeans and Indians. But even a failure of justice in a case of this kind may be a substantial gain from one point of view. The present case is precisely of a kind where a criminal court, worthy of the name, would have meted out exemplary punishment. It was for an offence of this character that a Magistrate, a Covenanted Civil Servant, was dismissed the service during Lord Dalhousie's time. Will the present Government have the courage or the fairness to take a similar step?"

451. The *Amrita Bazar Patrika* contains a letter from a correspondent in *AMRITA BAZAR*  
which it is asserted that two respectable Bengali *PATRIKA.*  
Police oppression. gentlemen were arrested for merely having a loud 21st April 1908.  
conversation on the Howrah Station platform, and one of them was released  
after a long detention. The writer hopes the matter will not be allowed to  
drop.

452. The *Indian Empire* publishes an article on the Punitive Police in *INDIAN EMPIRE.*  
East Bengal, in which it asserts that the tax for 21st April 1908.  
Punitive Police in East Bengal. the support of the punitive police has been un-  
justly levied at the expense of men who are known for the *Swadeshi* "instinct."  
The article continues by amimdvting on the oppression committed by the  
military police:—

"The oppression of the punitive police force stationed at different places is, after all, most annoying. It is almost a daily occurrence that fish, vegetable and other articles from the bazar are taken away by force. More serious complaints also have been made. Some of the force have been prosecuted on a charge of snatching away from the person of a prostitute valuable ornaments and some others again for forcibly taking away a young woman and



detaining her in the house of a prostitute. The punitive police has become synonymous in East Bengal with the worst type of oppression. Punishments even when deserved ought never to be so administered as to demoralise the persons punished. In so far as punishment is not retaliation it ought strictly to conform to the laws of progress. But when punishment is conceived in a spirit of jealousy or retaliation it degrades rather than elevates character. From such highly baneful consequence the administration of justice in general in British India and the recent method of punitive police may not be altogether free. The bureaucracy may not at present perceive the evil. The poison may take time to have effect. But it is sure there is no power on earth which can completely nullify the evil if once it takes root. For not only does injustice done repeatedly baffle the end of law and order, but in the weak and oppressed victim it generates a strength which often defies the most powerful of despots. It is not too much to warn that in injustice lies its own cure.

(b) *Working of the Courts.*

AMRITA BAZAR  
PATRIKA.  
16th April 1908.

453. The *Amrita Bazar Patrika* again attacks Mr. Lyall, District Magistrate of Bhagalpur, regarding his action against Rash Behari Mandal, and states that it is very rare for the executive head of a district to take the trouble to come to Calcutta to instruct Government Counsel in a case, as Mr. Lyall has done in the case of Rash Bihari. The article concludes with the following words:—

"Picture to yourself the situation. The all-powerful executive head of the district, backed by the whole resources of Government, is openly engaged in fighting a disagreeable zemindar who has wellnigh been ruined to protect himself from false cases! And Sir A. Fraser, who is fully aware of the doings of his worthy subordinate, is looking on this shocking scandal with the utmost indifference. By-the-by, will Mr. Lyall draw his pay for the period he was absent from Bhagalpur to instruct Mr. Norton and charge his travelling expenses against the public exchequer?"

AMRITA BAZAR  
PATRIKA.  
20th April 1908.

The Amta Bench Court.

454. The Ulubaria correspondent of the *Amrita Bazar Patrika* write as follows:—

"The last few years' experience has made it perfectly clear to the most careless observer of things that the criminal administration of this subdivision may safely be carried on without any Bench Court at Amta. The Government incurs some expenses for the maintenance of the Court, but the amount of work done by the Honorary Magistrates is not worth the amount spent."

INDIAN EMPIRE.  
21st April 1908.

Mr. Pillai's Trial.

455. *The Indian Empire* writes:—

"It is not surprising that the trial of Mr. Ohidamvarim Pillai and others of Tinnevely should be farcical in character. Nor is it any wonder that the accused himself with his friends should lose all confidence in the Magistrate. Mr. N. K. Rama Swami Iyer who was engaged to defend Mr. Pillai has found it useless to conduct a defence. Both he and Mr. Pillai regard the trial as farcical. Defence has therefore been abandoned. The following letter from Mr. Pillai to his counsel will make the point clear:—

On the 10th April when asking you to appear here I thought the Magistrate would at least allow us our full say. From experience of the past few days, the Magistrate is all against me in hearing Counsel and recording evidence, no use of your staying here any more losing all your earnings in your place. The trial is all farce. Please return (Ramaswami Aiyar has accordingly left Tinnevely for Tanjore.)

What is justice worth if it cannot inspire confidence in those concerned? Shorn of such confidence justice degenerates into despotism, pure and simple. The greatest drawback of the present system of the administration of justice lies here. Here also lies the paramount weakness of the bureaucracy. In its arrogance of power it seems to have completely ignored the plague spot."

(d) *Education.*

MUSSALMAN.  
17th April 1908.

456. The *Mussalman* complains that the Calcutta Madrassa is daily growing unpopular and its condition should attract the serious attention of Government and of the Muhammadan community. Translation and composition in the case of Bengali-speaking boys are totally neglected, there being only one Pandit to look after nine classes. Explanations in Urdu are therefore lost on Bengali-knowing boys, who after a time take their transfer to other institutions.

(e) *Local Self-Government and Municipal Administration.*

BEHARES.  
10th April 1908.

The Barh Municipality.

457. The *Behares* publishes a complaint from the rate-payers of the Barh Municipality against the greatly increased taxes.



Insanitary Bihar.

458. In the course of a leader on the long neglected sanitation of Bihar, the *Behar Herald*BEHAR HERALD.  
18th April 1908.

writes:—

"It is a notorious fact that the insanitary condition of Patna is gradually thinning the ranks of its inhabitants and in the course of the last few years the population of the town has been reduced twenty per cent. Whether it is seven lacs or twenty lacs, it is high time for Government to come forward with a large and liberal contribution and start at once a fund for water-works at Patna. Donations from other quarters, as suggested by the Hon'ble Babu Gujadhur Prasad, can then be expected to follow to make the scheme a complete success. Let the Government show only its earnestness in the matter and not try to avoid the question with a half-hearted, unsympathetic and almost sneering attitude."

(g) *Railways and Communications, including Canals and Irrigation.*Wanted—A Ladies' Inter-class  
Waitingroom at Bankipore.459. The *Behar Herald* writes:—BEHAR HERALD.  
18th April 1908.

"Much inconvenience is felt at the Bankipore Railway Station owing to the absence of a ladies waiting room for intermediate class passengers. The want can be easily removed if only the authorities are inclined to do so. The room which was formerly occupied by the Assistant Station Master is now vacant, and can easily be converted into a waiting room for Inter class lady passengers. We understand that the *Nares Samiti* (Ladies Association) of Bankipore is moving the Railway authorities in the matter. It was at their instance that a waiting room for ladies travelling 3rd class was constructed near the waiting shed outside the station. Now that the attention of the authorities has been drawn to the want of Intermediate class waiting room for ladies we trust provision will be made without delay in the matter."

(h) *General.*

460. The *Kayestha Messenger* has an article on the separation of the Judicial and Executive and is of opinion that the scheme proposed is not half so satisfactory as Sir Harvey Adamson's introductory speech which gave greater promise than the scheme fulfils.

KAYESTHA MES-  
SENGER.  
10th April 1908.

461. The *Beharee* has a leading article entitled "Separation at last," and does not view separation with any great joy, complaining of the necessary extra expense incurred and the fact that it merely means more berths for more sons and nephews, while it does not fulfil what is the prime need of India,—"simplification of administration; an orientation, something the people will understand." However the writer hopes for the best in his concluding paragraph:—

BEHAREE.  
10th April 1908.

"The separation of judicial and executive functions has been a long time coming, but fortunately it is a reform of such a nature that the delay has increased its chances of success. An early failure would have meant its indefinite postponement, and Government's unavoidable 'slowness of haste' has, we have little doubt, been not the least expeditious factor in its general introduction."

462. *Bande Mataram* has an article on the separation of the Judicial and Executive functions in which it says that the proposed measure has evoked no enthusiasm and it is not the tinkering reforms of Government, but some radical change in the Government of India which will transfer the ultimate political authority from the hands of the bureaucracy to the people which is really wanted. "This is what is meant by the new demand for *Swaraj*."

BANDE MATARAM.  
17th April 1908.

463. The *Amrita Bazar Patrika* has an article on the telegraph strike in which it says that Government has to thank itself for the strike, as it has made the "poor white comfortable" and taught him to live in a style for which his pay is too small. The article proceeds to say that the children of the soil have been deprived of rightful billets and had they been employed no strike would have occurred:—

AMRITA BAZAR  
PATRIKA.  
17th April 1908.

"So, Government has to thank itself for this disagreeable manifestation of the 'Poor Whites' disaffection which has caused such immense loss to the public. The Government deprived the children of the soil of the appointments to which they had a natural right and gave the berths to its White *proteges* whose only title was the claim of kinship. And how these have taught it a lesson! This is called retributive justice."

The article concludes with a plea for the improvement of the prospects and pay of the postal subordinates who are helping Government over the difficulty.



INDIAN MIRROR.  
18th April 1908.

464. The *Indian Mirror* has a leading article on the grievances of the postal staff, and states that while it is the Department which gives the greatest satisfaction to the public, it is the most overworked and underpaid department of the State. The scale of pay of the department was laid down many years ago and has not altered, as it should with the present conditions in Bengal. The article calls the attention of Government to the grievances of the Postal subordinates, as the writer is convinced that "the department in its lower rungs is infected with acute discontent." The writer refers to the promised increase of salary to the telegraph signallers and says that the epidemic of strikes may affect the Post Office:—

"We shudder to think what awful mischief would be done to the public if the postmasters and their subordinates care to follow the example that would now seem to be contagious and give their work the go by. To be forewarned is to be forearmed and let the Government prevent this possibility by all means from becoming an actual fact by allowing such increment of wages to the Postal officials as to it may seem fit, having regard to the circumstances that stare them in the face."

INDIAN EMPIRE.  
21st April 1908.

Crusade against Temperance.

465. The *Indian Empire* writes:—

"Has the bureaucracy resolved to support no movement which aims at the regeneration of the unfortunate people of India? Or, why does it so ruthlessly persecute men who are engaged in so innocent and so noble a work as correcting the immoral habit of drinking liquor? The young men who were prosecuted for picketing have been convicted and several of them heavily fined. They were accused of being members of an unlawful assembly. That clearly shows that no definite charge could be brought against them. Is it to be inferred then that Government has interest in putting obstacles in the path of the Temperance movement? Is revenue so dear that men may be freely allowed to go astray and become drunkards? If controlling the worst passions of men has any justification, the convicted young men of Poona may be declared martyrs to the cause of sobriety and morality."

AMRITA BAZAR  
PATRIKA.  
21st April 1908.

The Manickganj sensation and its lessons.

466. The *Amrita Bazar Patrika* publishes another long article on the "Manickganj sensation and its lessons" in which it sums up the action of the subdivisional officer in the following words:—

"It then comes to this. The authorities in Eastern Bengal have the privilege of dragging respectable people before a criminal court as law-breakers if they happen only to be the members of an athletic club and engage in physical exercises or encourage others to do so. That is to say, those living in new Bengal cannot provide even innocent amusements for themselves and others, without falling into the clutches of the executive authorities. What next? Perhaps we shall ere long hear of the members of a school committee being charged with endangering human life by allowing the boys of the institution to indulge in gymnastics for physical culture. This case proves conclusively that the liberty of the subject in Eastern Bengal is a veritable myth; for, who can regard himself safe when a petty constable can, with impunity, put so many respectable people into trouble, even when they have committed no crime?"

The article says that the subdivisional officer was present at the *lathi* play and had nothing but praise for it, yet he suddenly, after the display is over turns round and pounces on the players as breakers of the peace. The article goes on to declare that anyone who plays manly games can be held to have committed an offence under sections 336 and 339 Indian Penal Code, in fact the Viceroy going out shooting makes himself liable under the above sections if they are construed in the same way as they are at Manickganj. The article concludes by hoping some action will be taken by Government against the subdivisional officer, but judging by the prevailing policy such action cannot be expected.

#### VI.—MISCELLANEOUS.

AMRITA BAZAR  
PATRIKA.  
16th April 1908.

467. The *Amrita Bazar Patrika* publishes a long article on "The future of the National Congress." The article opens by reiterating the opinion so often expressed before that the life or death of the old National Congress lies entirely in the hands of the Convention committee of Surat, and states that if the Moderates of Bombay had been actuated by the same ideas as the Moderates of Bengal there would be no cause for misgiving as to the result of the Congress Committee at Allahabad:—

"But the draft Constitution of the Bombay section of the Convention leaves no room for doubt that their feelings towards the non-Conventionists are not much better than what they entertained at Surat, and that nothing short of the expulsion of the latter



from the Congress will satisfy them. We trust, however, the voice of the Bengal Conventionists will ultimately prevail, and that their fellow Conventionists in other provinces will see their way to drop the 'creed' and 'conditions' altogether and accept the proposal of convening the next Congress on the basis of the last Calcutta session. If they do not agree to this, a split is inevitable and unavoidable; and this means the death of the Congress."

The article declares that if there were no Convention the present Congress difficulty would never have arisen and asks—

"What is this difficulty? The authors of the Convention insist on certain 'Creed' and 'Conditions' being forced down the unwilling throats of non-Conventionists, which the latter cannot honestly swallow. These 'Creed' and 'Conditions' are embodied in the draft Constitution of the future Congress prepared by the Bombay Committee of the Surat Convention."

The article declare that creeds and conditions are only imposed by secret societies and why should the National Congress be reduced to the position of such societies? The article asks how the congress intends to attain its ultimate goal, which is practically the Colonial form of Government.

"It is 'by bringing about a steady reform of the existing system of administration.' That is to say, the Congress of the Conventionists will so improve the existing system of the Indian administration as to make it as self-governing as what prevails, say, in Canada. Is this not a joke? As we pointed out at the time the *jan* or soul of the existing system of Indian administration is despotism; the *jan* or soul of the Colonial is self-government, that is, one is darkness, the other light. So our Conventionist friends want to convert darkness into light. Can an ass, by the culture of even thousands of years, be turned into a horse? Much more absurd is the proposition that a despotic Government can be reformed into a self-governing one. And this is one of the self-contradictory dogmas that the non-Conventionists are asked to swallow in order to be members of the future Congress."

The article proceeds to discuss the various "Creeds" and "Conditions" laid down, and concludes with the following words in regard to the opinions of "friends in other provinces."—

"If they think that 'creed' and 'conditions' are necessary for the well-being of the Congress they may easily bring forward a proposition to that effect before the Congress afterwards when it is held, and get it passed by the majority of delegates. But if they reject all the above three propositions and seek to force their 'creed' and 'conditions' and call the Congress through the Convention Committee, then must all hopes of a united National Congress be abandoned."

468. The *Amrita Bazar Patrika* has a long article on the District Conferences in which it refers to the conferences shortly to be held in Eastern Bengal in which it advises the conferences to institute arbitration courts for the settlement of disputes and the sending of paid agents into the district to report on the needs and grievances of the masses.

AMRITA BAZAR  
PATRIKA.  
13th April 1908.

469. The *Bengalee* has an article on the Behar Provincial Conference which it attacks for its exclusiveness, and because no *Swaraj*, *Swadeshi*, and boycott resolutions were passed. The article tries to make out, in the following words, that domiciled Bengalis were intentionally excluded from the Conference:—

BENGALIEE  
17th April 1908.

"The President, himself a Muhammadan, paid a warm tribute to the Bihari Hindus for their cordiality towards the Muhammadans and emphasised the necessity of sinking sectarian differences for common good. We hope this remark refers not merely to the differences between Hindus and Muhammadans, but between Biharis and Bengalis. Many Bengalis, it must be well-known, have acquired landed interest in Bihar and are to all intents and purposes as good Biharis as others. Why should not some of them have taken any part in the Conference? Can it be that they were not invited? If so, the talk about sinking sectarian differences can mean nothing. This reminds us of the solitary resolution adopted at the Conference in which there is a touch of exclusiveness, and which marks a very unwholesome departure from the traditional Congress ways. This was with reference to the larger employment of Biharis in the public services. Not that we do not want the Biharis to be as adequately provided with appointments in the public service as any other section of the community; but the demand seems to us to be prompted by motives similar to those which have so often inspired our Muhammadan brethren in putting forward the same demand. What is wanted is that Biharis should be preferred merely because they are Biharis. That is a claim which we cannot entertain for a moment on behalf of any section of the community—in preference to any other section of our own people."

470. The *Bengalee* has an article on the "Significance of the Bihar Conference" in which it lauds the people of Bihar and the organisers of the Conference, and says that it shows that the sister province is waking up. The article is agreeably

BENGALIEE.  
19th April 1908.



surprised at the nature of the resolutions passed, which are similar to the Congress resolutions made prior to 1906. Another point is that it is the first time that an important section of the Muhammadan population have pledged themselves to a policy on Congress lines.

BANDE MATARAM.  
14th April 1908.

471. *Bande Mataram* has a leading article entitled "The Creed and the People" in which a violent attack is made on the Moderate party and the Allahabad Convention, in the following words:—

"With the Convention, with the Moderate party is the past and death; with Nationalism is the future and life.

"The Moderate knows it. However with his lips he may deny, in his hearts he knows it. He sees the truth in the dwindling audiences that come to his meetings, the huge concourses that crowd to hear his opponents; in the increasing defections from his ranks the ever-swelling multitudes that are baptised into the new faith, in the songs of the nation, in the clamour and march of the new generation crowding to the works of Nationalism and shouting the watchwords of the Nationalist party, in the passionate devotion of the martyrs, in the surge of the people behind the new leaders, men obscure, poor, without position or the stamp of social recognition, the Moderate sees his fate. Yet he struggles against it, intrigues, hedges, plots; by false issues and misleading statements, by petty tricks and party chicanery, by an appeal to all that is sordid and uninspiring he seeks to prolong his life for a season. He appeals to fear and calls it prudence, to self-distrust and calls it political wisdom, to disbelief in the nation and calls it moderation. He tries to take to himself the credit of the immense revolution that Nationalism is bringing about by posing as the real worker, the wise leader, the silent captain of *Swadeshi*. If there is anything which he can put his name to without danger to himself, he thrusts in his own name and his own presence with alacrity, but where there is a risk, he is not to be found. The devices he utilizes are those of a diploma, the petty Machiavelianism which Mazzini scorned with so lofty an indignation, the cunning which never yet lifted up a nation, the political manoeuvres which crumble into dust at the first touch of Power.

"Inspired by this Machiavelianism, hoping to rehabilitate himself before the nation and yet save himself before the bureaucracy, he has broken up the Congress to remould it according to the heart's desire of Minto and Mehta and saddle it with a creed which he does not believe and a constitution which belies every democratic profession on which the public actions of his life have been based. In a few days he will meet his spiritual congeners at Allahabad and there declare himself the Nation and his paltry Convention the National Assembly. If he succeeds, he has no programme of work which he can place before the nation, no ideal for which he can call on them to labour and give their heart's blood, only the work of a spurious propaganda which the nation has out-grown, the ideal of a free subjection, a steady reform of the unreformable by constitutional agitation without a constitution, which he and the country both know to be an absurdity and a falsehood. But he will have saved himself and created a Conventional world in which he can pose as leader, master statesman and patriot without loss, sacrifice or risk to himself.

"The destiny of the country, its hopes, its future, are not in the Convention at Allahabad. God does not work His mighty ends through fear and falsehood. He will not feed His people on lies. The future of the country is in the jail with Liaquat Hussain and Chidambaram Pillay not at Allahabad with Gopal Krishna Gokhale and Pherozshah Mehta. The hope of the nation is in the young men of the Samitis, not in the old leaders who seek to fling their forfeited prestige and waning popularity as stumbling blocks in the way of Swaraj. The destiny of India lies in the masses who surged behind Chidambaram at Tuticorin, who crowded to adore Tilak at Pandharpur, who hang on the lips of Bepin Chandra in East Bengal, not with the handful of lawyers and English-educated graduates who have hitherto called themselves the nation. Not in Convention with false creeds, but in the people lives the power of God which is lord of its future."

AMRITA BAZAR  
PATRIKA.  
20th April 1908.

472. The *Amrita Bazar Patrika* publishes a long article on what it calls "The Manikganj Sensation," in which it gives a long story of the events which led up to the "sensation" proving that the charges laid against the boys of the *Anusilan Samiti* were false, and concludes by attacking the Government of Eastern Bengal in the following words:—

"Yet the members of the *Samiti* find themselves in the position of criminals charged with a serious offence! And why? Simply because they entertained the local public, including the Subdivisional Officer, with some innocent amusement. Naturally the case has caused the greatest sensation possible in the locality and everyone is asking himself—what next? The incident shows conclusively that there is practically no responsible Government in Eastern Bengal and that even a subordinate Magistrate can with impunity turn the province topsy-turvy. But we would resume the subject to-morrow."



473. The *Bengalee* has an article on the doings at Manikganj, in which it says it is bewildered at the state of affairs and at the action of the Subdivisional Officer, who appears to have taken action on finding an attack against himself in one of the local papers, and then to have charged certain persons with committing a rash and negligent act apparently with reference to a mock fight which the members of the Anusilan Samiti organised. The article concludes as follows:—

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19th April 1908.

"The whole thing is extraordinary. Where there is *lathi* play or mock-fight, it is quite possible that some of the persons taking part in it may be hit. But the danger to human life in such a case is purely a myth. It is at least clear that no life was lost in the present instance—that nobody was even grievously hurt. Indeed, as our correspondent says, the police have not so far been able to find out a single individual who bears marks of injury on his person, unless scratches, which the local doctor holds to be two months old, are taken into account. But supposing some people did receive slight injury, why should the police and the executive have interested themselves so immensely in the matter? Is that their usual way in all cases? The men who take part in *lathi*-play are naturally prepared to receive some injuries. Everybody knows that such injuries are the price we have to pay for mastering the art of self-defence. India possibly is the only country where these small things are invested with extraordinary importance and where the officials, under the pretext of preventing injuries to the persons of men, seek to interfere with manly exercises and thus make them defenceless and perpetuate their weakness. The Anusilan Samiti, one would think, is the last institution with which the authorities should seek to interfere. It is an absolutely non-political body and has no other object save that of helping in the physical development of the community. The object is one with which every Government, worthy of the name, ought to deeply sympathise."

474. *Bande Mataram* publishes an article entitled "A Nation's Possession," in which it dwells on the wonderful and unselfish work done by the people of Bengal when called upon to boycott British goods. The grand discovery of the wonderful power of the people has done in two or three years more good than the "mendicant" agitation of the prior twenty years. The article concludes by stating that the country is showing a moral fitness for self-rule which will render a bureaucratic Government out of date:—

BANDE MATARAM.  
20th April 1908.

A nation's possession.

"Every such work done brings the nation nearer to democracy; and by the time the whole of India takes up the boycott or founds a system of National education the nation shall have received such a democratic discipline and acquired such a moral fitness for self-rule as to render a bureaucratic form of Government completely out of date and compel it to go through the inevitable process of mending or ending."

Complaint against a prizebook.

475. The *Bengalee* publishes the following letter:—

BENGALUR.  
21st April 1908.

"I hear that 49 copies of Mr. G. W. Steevens book in India, have been purchased by the Durbhunga District Board from Bombay for distribution as prizes amongst the students of the local M. E. School. As this book is full of nothing but vile abuses of the people of Bengal, I think it ought not to be handed over to the little boys. The author of the book has certainly surpassed the fisherwomen of Bengal in abusing. In one place, he says: 'The Bengalee's leg is the leg of a slave, &c.' Whether the Bengali's leg ever came in contact with the author's head, is not yet known to me. Be that as it may, such a book must not be given as a prize; for it will create race-hatred amongst classes, and I fervently hope Mr. W. Egerton, the worthy Chairman of the District Board, will kindly stop the distribution of the copies purchased as prizes and thereby earn the gratitude of the local people."

DARJEELING,

25th April 1908.

G. C. DENHAM,

Special Asst. to the Dy. Insptr.-Genl.  
of Police, Crime and Rys.



